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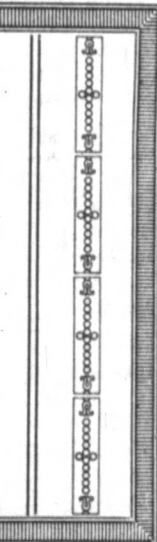
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# The Baptist Record

"THY KINGDOM COME"

OLD SERIES  
VOLUME XLIX

JACKSON, MISS., June 2, 1927

NEW SERIES  
VOLUME XXIX, No. 22

Mercer University gets \$50,000, the gift of Eugene Stetson of New York, a former student.

Captain Charles Lindbergh, after flying from New York to Paris and being acclaimed a hero, is true to his past and his country's laws and takes no alcoholic liquor.

The daily papers report that Dr. Norman Cox of First Church, Savannah, Ga., has accepted the call recently extended to him to the pastorate of First Church, Meridian. He is one of the leading men among the Georgia ministry, and our brethren at Meridian are fortunate in securing him. All Mississippi will give him a happy and hearty welcome to this very important pastorate.

D. C. Hall will hereafter be associated with Brother C. T. Johnson as singer in evangelistic work under the auspices of our State Convention Board. Brother Hall is a graduate from the music department of the Southwestern Seminary, has done this character of work for some time and has for two years been pastor's assistant and educational director in Philadelphia Church. He will be a distinct asset to the evangelistic force.

A telegram was received just too late to be given in last week's paper from Associate Secretary Thos. J. Watts of the Board of Ministerial Relief in Dallas, Texas, announcing the death of Dr. Wm. Lunsford in Baylor Hospital at two P. M. last Tuesday. The body was taken to Roanoke, Va., for burial. Dr. Lunsford has been Executive Secretary of the Relief Board for old ministers since its organization some ten years ago. He was devoted to the relief of old preachers and built up the business of the board on a substantial basis. He has been hopelessly sick for something like two months.

Miss Irene Ward has been elected as successor to Miss Mary Frances Johnson as superintendent of religious work among Baptist students in Mississippi State College for Women at Columbus. She comes to us from Texas, where she recently was graduated from Rice Institute at Houston, a standard, independent college. She was a volunteer worker among students at Rice Institute and became a leader among them in all their religious work. She also was active in the work of First Church, Houston, of which Dr. J. B. Leavell is pastor. She had the offer of positions in various prominent churches as assistant in departmental work, but the work among students at the M. S. C. W. appealed to her, and we are fortunate in securing her in Mississippi.

Professor John Wendell Bailey of Mississippi College has been spending a year in Harvard, where he has been awarded the degree of Doctor of Philosophy. Five months were spent in special study in Europe, where he visited 17 countries and 27 universities and museums in pursuit of his purpose, specializing in Biology. In addition to this degree he won the special honor of a gold medal and \$200.00 for the best essay on scientific subjects in a contest in which 700 are said to have engaged. This award was from the Bowdoin Foundation. It is said that this is the first time a Southern man has been awarded this honor. Dr. Bailey is a son of Rev. T. J. Bailey of Jackson, former editor of The Baptist Record. He has returned to his post at Mississippi College.

## SHORT SERMON TO YOUNG PEOPLE

Subject: Knowing God.  
Text: God Is Light. I John 1:5.

The Bible is the world's masterpiece for expressing much in few words. There are many verses which express the whole gospel in a single sentence. Volumes of information are often compressed into a short phrase. These three words, God Is Light, convey a fullness of the knowledge of God which may keep us busy the rest of our lives to take in.

John says these three words sum up the whole revelation of God which Jesus Christ brought into the world. John had ample opportunity to get the essential message of Jesus. He said he had seen and heard, his hands had handled the word of Life, "which was with the Father and was manifested to us". And this is the message, the sum and substance of the revelation of God which had been made in Jesus Christ, "That God Is Light".

This means first of all that God is a being of perfect and infinite holiness. "In him is no darkness at all." It is difficult to find a diamond absolutely without flaw. It is impossible to find a human being without fault or defect. In comparison with God the angels themselves are charged with folly. It is said of our Lord, "who only hath immortality, dwelling in light which no man can approach unto, whom no man hath seen or can see. To whom be honor and power everlasting". It is this holiness of God which excites the spirit of worship in men. It is this unapproachableness that lures men to seek him. It surpasses all the adventures of the aviators. Purity and righteousness are only the approaches to the throne of holiness. His holiness is like the "fire infolding itself" in Ezekiel's vision. It is the terror of Sinai that sent the people hurtling away. It is the vision of one on the throne like jasper in the vision of John on Patmos. It is the vision of God to Isaiah which awakened the seraphim to say, "Holy, Holy, Holy is the Lord of Hosts, the whole earth is full of his glory".

This Holiness of God is not passive, but active. It is a consuming fire to all iniquity. It is the "spirit of burning" of which Isaiah often speaks. It is the spirit of healing also, for the Scripture says the Sun of Righteousness shall arise with healing in his wings. Light is health. Darkness breeds disease. Even a destructive fire is a great antiseptic. There can be no cleansing, no salvation apart from the revelation of the holiness of God.

When John says that God is light he indicates the way in which God's holiness is imparted and communicated to men. It is by way of the knowledge of his truth, for light must include the truth and the imparting of it to others. In Ephesians 4:24 Paul says, "The new man is created after God in righteousness and holiness of the truth". That is the righteousness and holiness which God requires and perfects in Christians is by the means of his truth. Petrified wood is wood transformed to rock by gradual deposit from the water. And men are transfigured into the likeness of God by the deposit of truth from his word.



REV. JAS. W. MCGAVOCK  
Missionary to Chile

Speaks at B. Y. P. U. District Conventions  
Opening Session 4 P.M.

Will be with us in each of our conventions. He is an interesting speaker and will show views of Chile and our work there. A treat for everyone. See page nine for program.

Dr. W. E. Farr will help Pastor J. A. Barnhill in a meeting at Calvary Church, Memphis, beginning June 12.

The completed roll of the Southern Baptist Convention in Louisville showed 4,300 messengers, a little more than the year before.

Howard College conferred the honorary degree of Doctor of Laws on W. A. Davis, P. C. Ratliff and J. E. Dillard; Doctor of Divinity on J. R. Hobbs; and Doctor of Literature on L. L. Gwaltney.

Pastor J. E. McCraw invites all to attend and pray for the revival meeting at Mt. Oral Church, one and a half miles east of Laurel, beginning June 12. Dr. R. A. Venable will preach. The church has a new building, electric lights and good equipment.

Thanks to the presidents of the Women's Missionary Societies who have so promptly and kindly responded to our suggestion of help from them in getting the Record into the homes of our church members. These sisters are "fellow helpers to the truth".

Brother J. S. Deaton leaves us this week for his new home and new work at Shorter College in Rome, Georgia. He has done an excellent work in the Department of Stewardship and Budget. He knows how to get the sympathetic ear of pastors, to enlist their cooperation tactfully. He has put on stewardship institutes and organized classes for study in every department of the state. He has magnified the office and made it honorable. He is an effective preacher and speaker for special occasions. We regret to give him up and will greatly miss him in our work. May the Father richly bless him and his family as they begin their life in the new field.

### THE MISSISSIPPI COAST By W. A. McComb

The Baptist Cause all along the Mississippi Coast seems brighter than ever before.

The revival work started in early March with the Harrison County evangelistic campaign conducted by State Board Evangelist C. T. Johnson, at the Fair Grounds at Gulfport. Since that time Bro. Johnson has conducted successful meetings at Long Beach and Ocean Springs.

The Lipsey County evangelistic campaign at Bay St. Louis, that has just closed, was said to be the best meeting ever held in that town. It is reported that Pastor Gilmore is very much encouraged with the outlook there.

Bro. W. C. Lamill is nearing completion an attractive parsonage home at Handsboro. He preaches there half time and gives the other half to Ocean Springs, since Bro. A. L. O'Brian resigned. The new pastor, Bro. Ingram, at Biloxi, is proving himself just the man for that field. The work at Lyman has taken on new life under the pastorate of Bro. J. P. Culpepper and will no doubt grow into one of the strong churches of the coast country. The Grace Church under the leadership of Bro. S. E. Hodge is proving itself one of the strong religious factors of Gulfport. Good news comes from Bogalusa and Moss Point. Pastors Morris, Brock and Rhodes are leading there in a fine way. The work at the First Church of Gulfport is very gratifying. Every department of the church is functioning in a pleasing manner. The cooperation and fellowship is delightful. The constant increase of church membership both by baptism and letter is cheering to the workers. Dr. J. E. Dillard of Birmingham, Ala., is to lead us in our evangelistic campaign beginning June 22nd. The State S. S. workers are to conduct a S. S. Institute June 5th to 10th.

The Coast Baptists are looking forward with anticipation to the Baptist Assembly to be held at the Gulf Coast Military Academy the first week in August. Aside from the joyful fellowship this occasion affords with our State Baptists, the speakers bring to us a feast of intellect and the Holy Spirit brings to us a flow of soul, all of which quickens the spiritual life and intensifies the consecration and thus equips for greater efficiency in Kingdom building. Our President, Bro. J. E. Byrd, is arranging a superb program and we are hoping for a record breaking attendance. Begin now to make your arrangements to spend the first week of August on the Mississippi Coast where swimming and boating and motoring on the fine coast road can be combined with religious culture and spiritual recreation.

### THE FIRST BAPTIST CHURCH, LAUREL, MISS.—THEN AND NOW By L. E. Hall, Hattiesburg, Miss.

Forty-three years ago, I conducted a protracted meeting at this church. It was then on the east side of the railroad. It worshipped in an unpainted plank house. This house or "shack", was located about one hundred yards from the right-of-way of N. O. & N. E., now known as the Southern.

The principal industry in the place was Kampers' saw mill. Indeed, it was about all the industry that gave employment to the people who then lived there. This mill was a little west of south from where the passenger depot was, at that time. The church had been organized by a missionary who had been sent there by our State Mission Board. He was missionary pastor at the time I helped in the meeting referred to.

I doubt if there was another place in Mississippi of corresponding size, in which there was as much liquor drunk, at that time, as was used in Laurel. There were fights and brawls mixed up with just about every kind of devilment you can think of. You sometimes hear it said that as many people drink and get drunk now as ever. This is one of the devil's biggest. If Laurel had

as many saloons now, in proportion to its population as it had then, there would be at least fifty. You would see more drunken men in one day than is now seen there in a whole year.

I remember that a man was killed in a fight while the meeting was in progress. Both he and the one who killed him were drunk. It occurred in an afternoon. When I learned of it, I went around to the place where it happened and on arriving I saw the body of the dead man, lying on its back, while brains and blood were oozing out of a bullet hole in the skull. The pastor of the church endeavored to have something to say about it, at the evening service, but he was so thoroughly disgusted that he seemed to feel unequal to the task, and requested me to go on with the meeting. I did so. The meetings were useful. During my life work in the ministry I have frequently held protracted meetings while and where the devil did the same thing. I never allowed his work to interfere with mine. We always had the best of it in the wind-up.

On the first Sunday in this month I preached at the First Baptist Church, in Laurel. The house is one of the best in the state. Brother L. G. Gates is pastor, and has been for more than twenty years. It is difficult for one who is familiar with the conditions of forty years ago, to realize what they are at present. It does not seem possible that such a transformation could be had, in a hundred years, if at all.

Brother Gates' long pastorate here, and its results, illustrates the wisdom of continuous work, in the same field. It takes time, grit and grace to work out such a development.

The music I heard here, would do credit to any church in the South. The selections for the hour were from the best of our old hymns. There was no effort on the part of anyone that had anything to do with the singing or the playing, to ape this wicked, fool world. Every part of the service or worship, was as simple and as unostentatious as you would expect to find in an humble church in the country. Not a single fire-whistle, or bug-in-a-gourd performance. Just the genuine old heart-reaching, soul-stirring songs, that never will, for they cannot, die.

Such an organization as this church is, does not just happen to be. It represents years of faithful service on the part of pastor and people. I am sure that Brother Gates and his large membership must feel encouraged and hopeful for the future. Add to the above the fact that there are several other strong, well organized and prosperous churches in Laurel and vicinity, and then think of the little, struggling first church of forty years ago, as the mother of all of them, and you will not "despise the day of small things".

Brother Gates and the large crowd who heard me, showed me great kindness. For it they have my heartfelt gratitude. Just one thing more. The great work accomplished there, began with the direction and help given it by our State Mission Board. Its work was then confined to one principal thing, viz: "Preaching the Gospel of The Son of God". There was no effort to stand anything up by the side of His cross. No effort to mix anything with His "precious Blood".

George Barr Baker, experienced and trusted investigator, looked into the Mexican tangle and reported that of the 347 companies owning 28,500,000 acres of oil lands acquired prior to 1917, all but twenty-two have complied with the Mexican regulations. These twenty-two companies own about 1,500,000 acres. And most of this latter acreage is owned by the Doheny group and the secretary of the treasury of the United States, Mr. Andrew Mellon. The California Christian Advocate comments: "The whole Mexican trouble could be settled if less than half a dozen prominent Americans were willing to see it settled." Under these circumstances one may perhaps understand in whose interest and at whose instance the army maneuvers are to be staged on the Rio Grande in May.—The Baptist.

### "SOUTHERN BAPTISTS ON RIGHT TRACK" By M. H. Wolfe, Dallas, Texas

Southern Baptists in the recent Convention at Louisville, Kentucky, evidently struck the right track. An old coon dog always knows when he strikes a hot trail, likewise the average Baptist knows when he hears his own Bell. Not long ago one of the big cattlemen of the West came into Dallas on business and had to stay over Sunday. When Sunday morning came he asked the hotel man how to find the First Baptist Church. The hotel man told him to walk straight up the street about six blocks and he would find it. The cowman started early, in time for Sunday School, but through mistake stopped in at the Central Christian Church, just across the street from the First Baptist. The cowman walked into the Men's Bible class and sat down. Directly the teacher began the lesson, but he had not gone far until the old cowman spoke up and said, "That don't sound like my Bell". The teacher went on with the lesson and directly the old cowman blurted out another protest, but the lesson continued and, the teacher made plainer his interpretation of the scripture and finally the old cowman could stand it no longer and he shouted out: "Wait a minute there teacher, does Brother Truett know you are teaching that kind of doctrine? That's bald Campbellism."

When the old cowman learned that he was in the wrong church he said "Where's my hat?" and was gone. When the bell rings, true Baptists are ready for business, but when the clapper rattles like a machine gun and, the cracked notes sound, the average Baptist is looking for his hat. The morning the Southern Baptist Convention opened in Louisville, I was sitting about the middle of the four thousand messengers, and when Dr. Geo. W. McDaniel delivered his message as retiring president of the Convention I could see that he rang the Baptist bell, and every messenger around me knew that he had struck the Baptist trail that would lead us back to the great commission. He did not soft pedal the issues in order to save the feelings of the brethren, but he put the cause of Jesus Christ above men and in plain English pointed the way out of the ditch into which Baptists have fallen.

Some time ago, one of my best friends, a Methodist bishop, was holding conference out in West Texas. The presiding elders were there from all over the West. The bishop was asking each one how his work was going. Finally a good old presiding elder arose and said to the bishop, that he was having the worst time of all his long experience as a minister; and the bishop pressed him to specify his troubles. The good brother blurted out the information "That a drove of young Baptist preachers from Simmons University at Abilene were going all over that country with their New Testaments in their pockets and had literally ruined us Methodists; they were baptizing everybody."

When the Efficiency Committee made its report to the recent Southern Baptist Convention I was sitting on the platform, when the first recommendation of the committee was read and the usual motion to adopt was made, but a good brother, who is termed a soft pedaler, offered an amendment and made his usual speech for its adoption; however, when the Convention with a regular stampede of noses rejected the amendment, it was clear that the soft pedalers were literally ruined; the messengers had their New Testaments in their pockets and were going back into the baptizing business. For several years past some of the Texas brethren have thought that I was radical in my views concerning our denominational policy in Texas, but when we heard Dr. McDaniel speak and Dr. Austin Crouch read the recommendations of the Efficiency Committee it was evident that some of the Texas brethren owed me an apology for even suggesting that I was radical; in fact it was plain that I have been ultra conservative when compared with

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the action of the Southern Baptist Convention which completely revolutionized the denominational policy. Baptists are a great people and have been since the day that John the Baptist threw down the challenge of repentance to the lost world.

But during these nineteen hundred years Baptists have not cornered the market on brains, but one great lesson should have been learned by us all and that is, when we stick to the great commission and magnify the faith once delivered, God's blessings rest upon us, but when we go off on some sidetrack the ditch is always just ahead.

SOUTHERN BAPTISTS ASKED BY THE  
CONVENTION FOR A VAST LOVE OFFERING  
DURING THE NEXT CONVENTION YEAR

At the recent meeting of the Southern Baptist Convention an action was taken by the Convention that ought to bring very large results for our Convention work if Southern Baptists will accept the challenge which the action contains. A resolution was adopted which virtually asks for a reproduction on an immense scale, for our Convention budget, of the Christmas Love Offering made a year and a half ago for the Foreign Mission Board's debt. The resolution is as follows:

"Whereas our Heavenly Father has so wondrously enriched us in the gift of his Son, our Savior, and has poured out, and is still pouring out, upon our people such abundant material and spiritual blessings, and has also crowned the work of our Boards in the South and in other lands with such inspiringly large results, and

"Whereas the imperial opportunities on our fields everywhere cry out with such a mighty challenge to us, and

"Whereas, in the present emergency, Christ's Great Commission is sounding out to Southern Baptists as never before, therefore Be It Resolved,

"First, that this Convention earnestly appeals to all of our churches, that they will during this Convention year express, week by week, their gratitude and love to God in their gifts for the carrying on of the world Kingdom program of our divine Lord and Master.

"Second, that our pastors be asked to keep frequently before their churches, through their pulpit and pastoral deliverances, and through the varied organizations in the churches very frequent reminders of the marvelous love and goodness of God as manifested in many ways, and particularly in the triumphs in the Kingdom work in our various fields of service.

"Third, that our editors be asked to cooperate through their papers in such frequent reminders of the divine mercy and grace.

"Fourth, that we ask the committee having in charge the Promotion Campaign to give a prominent place to the above plan in their promotion program."

The origin of the above resolution was interesting and significant. It came as the fruit of conferences on the part of the president of the Convention and one of its vice-presidents and of several other representative members of the body. These brethren seemed to believe that the resolution voiced a sentiment then throbbing in the heart of the Convention and their belief was fully justified when later the Convention unanimously and heartily adopted the resolution and ordered it printed in the Bulletin, after which the president, Dr. Truett, spoke some brief words emphasizing its great importance. May we note some of its features:

While embodying the same fundamental principles as underlay the Christmas Love Offering for Foreign Missions, yet it differs from it in several respects.

1. Instead of calling for one outburst of liberality at Christmas, it calls for a steady stream of love gifts, week by week, during the year.

2. It applies to all the causes of our Convention budget and not merely to one cause.

3. The Christmas Love Offering was simply for a debt reduction, but these weekly love offerings would be for the carrying forward of the entire Convention program.

4. The Christmas offering was called for in the face of some opposition, or at least some criticism from those who thought that it would hurt the general budget. This obstacle does not confront us now.

But again; the resolution not only appeals to Southern Baptists for such weekly love gifts, but it suggests a method for awakening, in an unusual measure, a love in the Southern Baptist heart that will express itself abundantly in these weekly gifts. The method suggested is that the pastors, editors and promotion committee will continuously hold up before the people the marvelous love of God in Christ to us,—that being the magnet that will draw forth the richest love offerings. Proclamations of God's love have, of course, often sounded out from our papers and pastors and others, but the Convention in this action asks that this be done this year in a vastly larger and more concerted way.

This action of the Convention is according to apostolic precept and example. Paul in appealing to the early churches for their contributions for the poor held before them, as a mighty stimulus, the statement, "For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor that ye through his poverty might be rich." And he definitely asked them to give from hearts of love as he urged them "Every man, according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a hilarious giver."

Think of having a year of hilarious giving by Southern Baptists! If Paul, by pointing to the love of Christ, incited those early Christians to hilarious giving, why might not our pastors and leaders bring about a large increase in contributions among our churches by using Paul's method. By hilarious giving for this year is not meant a mere spasmodic, occasional outburst, but rather a series of continuous weekly offerings made gratefully and joyously in response to continuous reminders of Christ's love and sacrifice for his people.

"And I, if I be lifted up, will draw all men unto me."

Can our pastors, and Sunday School teachers and editors and secretaries and promotion committee and other leaders so hold up Christ and his marvelous love that the love chords in the Southern Baptist hearts will be set vibrating as never before and will thereby unloose floods of liberality that will send a thrill of confidence and courage through our bewildered Southern ranks and relight the lamps of hope on all our mission fields and start a wave of joy and inspiration that will roll around the world.

—Eldridge B. Hatcher,  
Blue Mountain College.

Arkansas, like Mississippi, has been and is a great sufferer from the overflow. Dr. Compere has an excellent editorial in The Baptist Advance of Little Rock on "Lessons of the Flood". All of it is good, but we can here give a bare outline of what he says. He says, (1) God sends them, and proves it from the Bible. (2) Not all suffering is punishment for wrong doing. (3) Calamities are God's final weapon, last resort. (4) They call for serious consideration. From the Bible he shows why disasters come: (1) because of crime and lawlessness; (2) corruption in government and politics; (3) infidelity and forgetfulness of God; (4) materialism and unspiritual living; (5) neglect of the Bible; (6) Sabbath desecration; (7) sensuality, vulgarity, indecency and pleasure madness; (8) indifference to present sinful conditions; (9) robbing God; (10) neglect of the house of God; (11) self-centeredness.

ADDRESS OF REV. ED. J. RICHARDSON,  
SPECIAL REPRESENTATIVE OF THE WORLD  
LEAGUE AGAINST ALCOHOLISM, AT THE  
SOUTHERN BAPTIST CONVENTION,  
LOUISVILLE, KENTUCKY, MAY 7, 1927

There was a time when a Baptist preacher, and even a preacher of other denominations, could carry a Bible in one side of his saddle-bags and a bottle of whiskey or brandy in the other and retain his respectability. However, if in these days of greater enlightenment on the alcohol question he would try to operate a "Tin Lizzie", or any other kind of motor car, with liquor in himself or in his car he would be in disrepute and more than a peck of trouble.

But temperance is nothing new to Baptists for a Baptist preacher in Virginia organized the first total abstinence society in the South. That man was Rev. Abner Clopton and his first organization was effected in Mecklenburg county in 1829, before he had ever heard of the Dr. Billy Clark society organized in New York in 1808. A tablet to his achievement and memory has been placed in the church at Keysville.

## Prohibition Not Put Over

But it's a long way from 1808 and 1829 to January 16, 1920, when the Eighteenth Amendment to the Constitution of the United States became effective, and in the face of the facts of history we have the oft-repeated assertion that "prohibition was 'pu tover' during the world war." The fact is, however, that prohibition is the result of years of struggle against every form of the beverage liquor traffic, and not the over-night effervescence of war-time conditions. Prohibition, by the arduous route of local option and statewide prohibition, with opposition at every point by an increasingly well-organized liquor traffic, merely culminated during the war. War, or no war, its birth was due and it came in the natural order of human events and through the mysterious processes of Divine Providence.

## Prohibition by Constitutional Methods

Moreover, the Eighteenth Amendment was adopted according to the requirements of the Federal Constitution, just as were the preceding amendments. First, it was submitted by a two-thirds vote of each branch of Congress, and in the remarkably short space of thirteen months the necessary 36 states had ratified it. In two months more the number was increased to 45, and after the amendment became effective New Jersey ratified, making 46 out of the 48 states. One branch of the Connecticut legislature ratified it, thus giving the amendment 93 out of 96 branches of state legislatures; and yet in the face of this unprecedented record the wets continue to assert that the Eighteenth Amendment was "slipped over" on the American people!

## Light Wines and Beer

We have been hearing a great deal about the modification of the Volstead Act to permit the sale of "light wines and beer". Possibly wet humorists are thinking that "the hair of the dog is good for the bite", but in view of the fact that when the per capita consumption of liquor in this country in 1917 was about 22 gallons, 20 gallons per capita of the 22 was of beer. It is also true that the brewing interests owned most of the 177,000 saloons closed by national prohibition, and we most positively decline the suggestion that we let the wine and beer twins do our work. Furthermore, we say to the outlawed liquor interests that we the friends of prohibition can solve our problems without their benign and patriotic influence!

## Wets Don't Want the Saloon

One of the anomalies of the situation is that the Association Opposed to the Prohibition Amendment and its sympathizers, in places both high and low, say that they want wine and beer back to solve our problems but that under no circumstances do they want the saloon! But will they please inform us how they are going to market wine and beer without the saloon or its equivalent?

(Continued on page 6)

# The Baptist Record

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R. B. GUNTER, CORRESPONDING SECRETARY  
P. I. LIPSEY, EDITOR

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October 3, 1911

RENEW PROMPTLY: Please send in your renewal promptly  
and give your old address as well as the new when writing  
for a change. If you do not send in your renewal your  
name will be dropped from the list.  
Obituary notices, whether direct or in the form of resolutions  
or 100 words and marriage notices of 25 words, inserted  
free. All over these amounts will cost one cent a word,  
which must accompany the notice.

## SAVED AND SANCTIFIED

That is a regular scarehead to some people. So let's take it down and put up an innocent sign like this: "The two-fold will of God". And even that may not relieve the shock to some. Dearly beloved, do you ever sing the good old hymn, "Rock of Ages, cleft for me"? Pretty orthodox, isn't it? Well, do you pay attention to it when you sing it? Do you remember those words in one line, "Save me from its guilt and power", or as it is sometimes sung, "Save from guilt and make me pure"? And do you remember that these words rhyme with the words, "double cure" in the previous line? Well, we sing a heap of things we don't mean, don't we? That's a queer way to worship God; saying something you don't believe to be true.

And speaking of singing, did you ever hear that song

"Lord Jesus, I long to be perfectly whole  
I want thee forever to dwell in my soul  
Break down every idol, cast out every foe  
Now wash me and I shall be whiter than snow?"

And the other verses are a good deal like this one. A very innocent sort of song if you sing it without meaning it. But if you make it a sure enough prayer, well that is different, and something might happen. The song book and the Bible have some good things in them along this line.

But we didn't start out to talk about the song book, but rather about the Bible. The song book might be mistaken, but you can bank on every verse in the Bible. And here is the verse in the Bible which we ran across and which started us to thinking and consequently to writing: "God our Saviors would have all men to be saved, and to come to the knowledge of the truth".

Here are two things which God as our Savior desires. First, he would have all men to be saved. And also he would have those who are saved to come to the knowledge of the truth. The first thing in God's plan, and should be in ours, is to get men saved. We can't do much for them till this is done. Jesus held Nicodemus' feet to the fire right here till he got this truth into his head and heart. He had to be born again. After that there is a wide field for activity. Our preachers, our churches, our mission boards and all the rest ought to go back to specializing on getting folks saved. When men are reconciled to God, when the new life has sprung up within them, then the way is open to all the rest. We need to ask ourselves in the midst of our teaching business, training courses, enlistment work, if we haven't forgotten something. Are these people saved? Do they really know the Lord? Even some of Paul's folks had missed it here. He says, "I say it to shame you: some have not the knowledge of God". Correct this and the rest is simple.

But you haven't finished the work, and God

has not finished the work when the people have been brought into the Kingdom. They may be mere "rookies", and need a good deal of instruction and drill. Getting back to our scripture, God wants them to come to the knowledge of the truth. This is the sanctifying process. Jesus prayed for the group of disciples gathered about him just before he was taken away, "Sanctify them in the truth: thy word is truth". Growth in grace and knowledge are inseparable.

Bible Sanctification is not an emotional exhilaration, but a rational process. It is the effect of the truth on the mind and heart and life of a believer. It is the result of taking in by understanding and faith the things which God teaches us in his Word. It is fitting and equipping the Christian to live the life of fellowship with God, service to God, and likeness to God. God has just begun with us when we are saved. He then wants us to come to the knowledge of the truth. That is what the Bible is for and every agency which helps to implant it in our souls.

## THANKOFFERING

Most of us can know how blest we are by comparing our situation with those in distress. Our blessings are so constant and so common that we fail in gratitude to God. Many of us have recently had the opportunity to be grateful for the mercy of God which has spared us from flood and flame and cyclone. Others of our own people in Mississippi and adjoining states have had the savings of years swept from their grasp in a moment. There has been a fine philanthropic response on the part of the people generally to the needs of the suffering of those driven from their homes by the floods. This was done through the Red Cross and similar organizations.

Now as our people return to their homes and seek to build again the business that has been destroyed they find their church houses in many cases badly damaged and themselves unable to restore them without help. It would be a genuine Christian service and an exhibition of brotherly love if the people and churches who have been spared such misfortune will make a thank-offering to God for the purpose of rehabilitating these churches and putting the workers again on their feet. They are bearing up heroically. They have sent out no distress calls, but they are our brethren in need. If you personally know the churches that are in distress you can send help to them. If you do not you may send your offering to Dr. R. B. Gunter and he will see that it is used to do the most good. "Bear ye one another's burdens and so fulfill the law of Christ."

The church at Coldwater now has the Record going to nearly all the homes of the church. Pastor F. J. Chastain thinks this is the best way to get an assistant pastor at small cost. He is bringing things to pass in his field.

A small sized tornado was raised by pupils in a public school in one of the Mississippi Coast towns because the teacher had a Bible on her desk. The children were from Catholic homes and couldn't stand the sight of it. The Bible and Romanism can't live in the same atmosphere.

Dr. J. W. Cammack calls attention to the fact that Sunday, June 26th, is Christian Education Day and will be observed in the Sunday Schools, suggesting that the pastors preach on Christian Education on that day. The Sunday School literature is specially designed for information on the subject for that date. The purpose is to stimulate a desire for the best Christian training, to inform the people about our educational plans and institutions, to direct our young people toward our Baptist schools and enlist all our people in their support. Pastors, S. S. Superintendents and teachers should begin now to prepare for the day.

Rev. M. R. Cooper has recently moved from Georgia to Knoxville, Tenn.

We are sorry to learn that Mrs. E. D. Solomon of Shreveport has been seriously ill in the Baptist Hospital in Memphis.

It is said that 7,622 Baptist churches in the South last year reported no baptisms, and 1,598 reported only one each.

Pastor H. W. Shirley of Drew has been called to Elk City, Oklahoma, and we are afraid Mississippi is to lose him.

Dr. A. J. Barton was given the degree of LL.D. by his Alma Mater, Union University, at the recent meeting of the trustees.

There were seventy-five added to First Church, Houston, Texas, during the revival in which Dr. R. Q. Leavell of Picayune preached, and the work is still bearing fruit.

Pastor H. B. Price has resigned at Baton Rouge. He properly belongs in Mississippi and should come home. His work is highly commended by The Baptist Message.

The Catalogue Number of the Bulletin of the Baptist Bible Institute is an attractive and informing booklet. Young men and young women who are seeking the best preparation for Christian service may find help in it.

A letter from Dr. Norman W. Cox to Dr. Gunter tells of his purpose to accept the call to First Church, Meridian, as the will of God. His people of Savannah give him up with great reluctance. Dr. Cox has in his work hitherto shown great interest in all the denominational plans and he will be of great help in all the work in Mississippi.

We are in receipt of the following telegram from Dr. Finley W. Tinnin, editor of The Baptist Message: "Louisiana in grip of greatest flood in her history. More than one hundred Baptist churches under water. Pastors in destitute condition. Greatest flood since Noah's day. Truly Southwide calamity. Louisiana bled white. Anything you can do through your paper will be appreciated."

It is rare that the editor has as much pleasure in any Sunday service as was his on the fifth Sunday in May. On Saturday evening we dropped off at Coldwater and were taken up to the hospitable home of Pastor F. J. Chastain. He and his wife are great hosts as well as fine leaders in the church life. Sunday morning they took us out to Mt. Zion to the fifth Sunday meeting of the Association. Here Pastor W. E. Hardy was in charge and a congregation assembled that could not get in the house. Deacon M. S. Dougherty of Coldwater taught the Sunday School lesson to the whole assembly, and the singing was an inspiration. There were representatives from many other churches. The writer does not know when he has been among so many kinfolks and old friends. It was easy to preach to people who listened so well, and we believe the Lord was graciously manifest in the service. Dinner was provided in abundance for the great throng of people. In the afternoon Pastor Chastain gave an interesting interpretation of the one hundred and sixteenth Psalm. Pastor McGavock of Hernando gave a charge to the church and the three deacons who were ordained. The editor spoke on the sixth chapter of Acts and Brother R. A. Cooper of Senatobia led the prayer of ordination. The three brethren who were ordained are Brethren Harold Bledsoe, J. A. Ferguson and J. T. Poindexter. These have the abiding confidence of their church. Pastor Hardy and wife are happy in occupying the beautiful and comfortable new home provided by the church.

# Convention Board Department

R. B. Gunter, Corresponding Secretary

## General Average for Past Twenty-Five Days in May

\$6,163.97 is the amount received from the Baptist Churches in Mississippi during the past twenty-five days for the seven denominational interests supported by the Cooperative receipts. The percentages are as follows:

Foreign Missions.....	25%
Home Missions.....	11 1/4%
Christian Education.....	32%
Ministerial Relief.....	4%
Hospitals.....	6 1/2%
Orphanage.....	3 1/2%
State Missions.....	17%

The amount of \$6,163.97 divided by the percentages for the various objects gives the following:

Foreign Missions.....	\$1,540.99
Home Missions.....	693.45
Christian Education.....	1,972.47
Ministerial Relief.....	292.79
Hospitals.....	400.66
Orphanage.....	215.74
State Missions.....	1,047.87

This amount is equivalent to about three cents average for each white Baptist in Mississippi. Do you believe that these figures represent the responsibility of the white Baptists of our State? Not until our people support the work of the Lord as regularly and as liberally as they take care of their own needs can we hope for continued material and spiritual prosperity. Neither can we hope to realize the Saviour's promise when He said, "And lo I am with you always, even unto the end of the world".

## Who's Who in Giving

It is rather interesting to note that for many days about three-fourths of the churches contributing are country churches. It is encouraging to know that the country churches are adopting the Cooperative Program and that they are supporting regularly all the causes. It is discouraging to see that the town churches are not keeping pace. It is not encouraging on either side when you come to observe the size of the offering. Surely there never was a time when the churches everywhere needed a dynamic missionary and stewardship message from the pastors so much as at present. As surely as you live, the right kind of preaching of what is contained in the Scriptures concerning missions and giving will change the results marvelously.

## Education Day in the Sunday Schools

The last Sunday in June has been observed for a number of years as Christian Education day in the Sunday Schools. This has been recommended by the Sunday School Board and literature has been prepared by the Board and sent out to the Sunday Schools.

While the Promotion Commission recommended in January that all contributions on special days should be applied on the Cooperative Program, the State Convention in its November session gave instructions that the offerings for that day should be used for liquidating indebtedness on the Board of Ministerial Education. Dr. M. O. Patterson, a member of the Board, informs me that the indebtedness is about \$1,000.00. You will understand that the Ministerial Board borrowed money at the bank for the ministerial fund in compliance with the instruction of the State Convention. The money was used in assisting ministerial students in Clarke and Mississippi Colleges.

Let us unite on that day in making our offerings sufficiently large to clear off this indebted-

ness. In the first place, it should not have been necessary for us to have required the Board of Ministerial Education to borrow this money. But we have done so, and now let's clear it off. When this has been done, we can turn all of the offerings from our special days into the Cooperative Program and thus simplify our work.

The offerings for this day will be credited to the various churches of which the Sunday Schools are a part, not on the Cooperative Program, but as a special donation.

If each Sunday School will set a goal for that day and will apportion it among the various classes, it will be easy to raise a worthy amount. If the amount raised exceeds the indebtedness, the balance will then go into the regular fund for distribution among all the causes.

We should begin to plan at once for that offering. This offers a splendid opportunity for preaching on Christian Education. It would be very helpful indeed for the Cause of Christianity if each pastor in the State would preach an informing sermon on the value of Christian Education.

## CLARKE COLLEGE CLOSES GREATEST SESSION IN HISTORY

The largest Senior Class in the history of Clarke College received diplomas in the college auditorium Friday morning, May 20. The graduating exercise was one of the final steps, closing out what is unquestionably Clarke's greatest year.

Sunday morning, May 14th, the Reverend W. H. Thompson, former pastor of the Newton Baptist Church and now pastor in Laurel, preached the Commencement Sermon. The large auditorium and galleries of the Baptist Church were filled to capacity. It was a great sermon, delivered to an appreciative audience, and it was also a great hour in Newton's history.

On Thursday night, the Senior Class presented "The Charm School" in the college auditorium, and again the building was filled to overflowing. It was said to be the largest crowd ever to attend a play at Clarke College. The play was well received and was pronounced a success in every detail.

Then on Friday morning the students of the college, together with their loved ones and friends, from various sections of the State, as well as the townspeople of Newton assembled in the college auditorium to witness the most impressive graduating exercises ever held in Clarke College.

Dr. B. H. Lovelace of Clinton delivered the Baccalaureate Address. It was received by an appreciative audience and appealed to parents as well as students. It was a finely woven and clear-cut logical call to the duties of life.

After Dr. Lovelace had concluded his masterly address, Dr. McLaurin, President of the College, gave a summary of the year's work, and then presented the diplomas to the graduates of the various departments of the college. The minds of all were filled with one engrossing thought—the stupendous growth of Clarke College during the last four years. There are 82 in the class of 1927, a number that compares favorably with the largest institutions of the State.

The Alumni Banquet was held Friday evening in the dining hall. Here again all previous records of attendance were shattered. The incoming tide of former students went beyond even the dreams of the most optimistic. Extra tables were necessary to accommodate the great concourse of Clarke College students who had assembled to show their respect and appreciation to their alma

mater. It was truly a great meeting. Enthusiasm filled every heart—enthusiasm for Clarke, a greater Clarke.

The Summer School opens at Clarke on May 30, 1927. An enrollment of over 200 was reached last summer and is expected to go far beyond that number this summer.

—S. T. Roebuck,  
Newton, Miss.

## COMMENCEMENT SPEAKERS SOUTHWESTERN SEMINARY

L. A. Myers

The final address in the 20th annual Commencement of the Southwestern Baptist Seminary will be made May 27th. A corps of speakers representing various activities of Christian work will be before the student body.

Exercises will open Tuesday evening, May 24th. The program in its entirety is as follows:

## PROGRAM

### Tuesday

8:00 P.M. Sacred Cantata, "Ruth"—School of Music.

### Wednesday

10:00 A.M. Recital—Piano, Voice, Organ and Violin.

8:00 P.M. Pageant—School of Religious Education.

8:30 P.M. Special Address—Dr. Harry Clark, Furman University.

### Thursday

10:00 A.M. Commencement Sermon—Dr. J. J. Ross, Vancouver, B. C.

5:30 P.M. Alumni Banquet.

8:00 P.M. Young Women's Missionary Training School.

Address—Miss Kathleen Mallory, Birmingham, Alabama.

### Friday

10:00 A.M. Baccalaureate Address—Dr. L. O. Dawson, Howard College, Alabama.

11:00 A.M. Delivery of Diplomas and Degrees—Dr. L. R. Scarborough.

This is the twentieth annual commencement of the Seminary. Degrees will be awarded to about 85 men and women.

## A MAN OF LITTLE FAITH

(By Reginald Wright Kauffman)  
(The Penn. Pub. Company, Philadelphia)

If this story gives a picture of conditions in the religious world, it is disheartening. The Man of Little Faith is one of no knowledge of the foundations of faith. He wants to be a doctor, but lacking the money to finance the training for that "dignified, lucrative and helpful" occupation, he goes into the ministry as the profession offering life-long assurance of salary or pension. After a theological course, he, by the help of a gift of eloquence and a fine bodily presence, becomes the rector of a large city church. The story details his inability through the years to solve the problems which confront him, an inability produced by his lack of the vital principles of religion. This, of course, means failure for the man's life, but the process of discouragement goes further and deeper than any one man's life. The book deals with the work of all the churches of the city, and each one shows itself to be actuated by no fundamental of religious purpose, save those theories which differentiate it from the others. They will fight for these theories, but they are dominated by the selfish motives which govern the world, and faith in the Lord Jesus and love for Him, and for those for whom He died seem to have little place in their program. One wonders if this absence of true religious vitality is one of the results of the fierce controversies, falsely called religious, which have swept the country for the past several years. One hopes that this book may describe conditions of local and limited extent, and not of general application.

(Continued from page 3)

aleny? And, after all, it was not the saloon that formerly did the damage, it was the wine, and beer, and whiskey, and gin, and rum, that did the damnable work of destruction of the bodies and souls of their victims. Moreover, there is not one word of prohibition of the saloon in the Eighteenth Amendment. The prohibition is against beverage intoxicating liquor, be it whiskey, rum, gin, wine, or beer.

#### Will Fight to Finish

We also declare that we will have none of these things legalized. We have outlawed liquor and we will fight the battle to a finish just as we have fought to a finish every great battle of right, from civil and religious liberty down to the prohibition of the beverage liquor traffic. We have had enough of liquor and its brood, and we have tried every known method of dealing with it—from the law, cellar doggery to the subway saloon opened with prayer; from the dispensary, or state control system, to the gilded palace. But all these methods were miserable failures because of the nature of the thing they sold—and that thing was booze!

#### Good Results of Prohibition

The good results of prohibition, in spite of its defects, are so apparent everywhere that I need not dwell upon them. But if anybody doubts the beneficial efforts of prohibition he does not need to go outside of Louisville to find them. I came to the Seminary nearly 34 years ago and remained three sessions. Much of my time, especially on Sunday, was spent in mission work. Old Green street, not far from the location of this building, was rightly named—it was green with jealousies of licentiousness and drink; it was green with the slime of debauchery and immorality of the basest type even outside the saloons and houses of prostitution. I would not insult this audience with a description of the horrible and repulsive spectacle of both men and women on old Green street.

But two years ago I came back to Louisville and visited some old scenes of mission work near Jefferson and Preston streets where I found almost marvellous changes for the better, and then I walked toward Green street, west of Fourth. Much to my astonishment it seemed to have disappeared. I was sure I was in the right locality, but no Green street could I find. I asked a number of people about it and they could not tell me; they had never heard of it. But I finally found an older man who informed me that I was then on old Green street, but that the name had been changed to Liberty! The dens of vice, including the saloons, had disappeared, real estate offices, a laundry, shops and other evidences of a clean and constructive life were on every hand, and if ever a tree were well-named in connection with its new birth, that street is Liberty street in this splendid city. Moreover, all over this country there are innumerable similar evidences of such social, economic and moral regeneration, and we can more truly than ever exclaim:

"My Country, 'tis of thee,  
Sweet land of liberty,  
Of thee I sing."

#### Liquor Advocates Attempt Stampede

In the last two years there have been the most persistent, cunning efforts by a desperate liquor traffic to stampede the people of this country into believing that they have made a mistake in adopting prohibition. "Straw" votes, "Senate Committee hearings" manipulated by the enemies of prohibition, both inside and outside the Senate, "Investigations" of the Anti-Saloon League and the V. C. T. U. have been resorted to with the purpose of discrediting prohibition and defeating its friends in Congress. The net result has been that the Judiciary Committee of the Senate refused to recommend for passage a single wet bill, and last November the same nearly four-to-one majority in both branches of Congress was maintained by the voters all over the country.

#### Great Victory in Congress

Possibly the most outstanding victory, and also the best barometer of the strength of prohibition amongst the masses of the people, was in the closing days of Congress last March. Early last year the House of Representatives, by a large majority, passed the bill for the reorganization of enforcement and the establishment of a separate prohibition unit in the Treasury Department, but a few wet Senators, by dilatory parliamentary tactics, prevented the bill from coming to a vote. As Congress was approaching adjournment these wet Senators began a filibuster to prevent a vote, but the Senate became impatient with such tactics and for the fourth time in history of the body invoked the cloture rule and compelled a vote to be taken. That vote stood 71 for the prohibition measure and only six against it, a most complete answer to the assertion of the wets that prohibition is not supported by the masses of the people. It further illustrates the truth of a message my colleague, "Pussyfoot" Johnson, sent to me when I was in the London office of the World League. He wrote: "The wets carry the straw votes, but the people carry the elections."

#### International Liquor Menace

In considering the liquor traffic, however, we must keep in mind that it is an international as well as a national menace. Liquor speaks a universal language. A missionary must spend some years in learning a foreign language; liquor beats even Esperanto all hollow and begins operations at once. Liquor's language does not appeal to the intellect; it appeals to appetite, and while at first its soft, seductive voice seems to soothe, its graduates find themselves in the realms of disgrace, despair and death.

We must also keep in mind that the fight against liquor is not only national, but international. Not so long ago the arrogant wine and beer interests in Europe, with headquarters in Paris, made a bold statement in their paper, copies of which are in my possession. They boasted that they were having an effective part in replacing prohibition with "state control" in the Canadian provinces, that they had supplied abundant literature and at the proper time had put in money. But what chiefly concerns us is their statement that they were taking part in the Congressional fights in this country with the hope of the modification of the Volstead Act to admit especially European wines.

#### International Evil Needs International Remedy

Apropos of this situation I would say that back in Virginia some years ago one of our men, in pleading for a statewide vote to protect the dry local option territory from the wet cities, said: "I hold that the people of this state have the right to send their votes as far as liquor men can send their jugs." In a measure that principle holds true in relation to the aggressive international liquor interests which reach across the sea to dabble in our national political life. We cannot, however, send our ballots into another country, but we can through the Anti-Saloon League and the Women's Christian Temperance Union help to make more ideal conditions in the United States, and through the World League Against Alcoholism send to every nation on earth information on the prohibition and alcohol question. By this method we will not only put America in the right light as against the infamous misrepresentations of the international liquor interests, aided by the remnants of the traffic in this country, but help the developing temperance forces in other lands to make the fight at home so hot for the liquor traffic that they will have little time to aid in the nullification of our prohibition law.

#### America and Prohibition Slandered

In this connection let me say that abroad the misrepresentations of prohibition and of America because of prohibition are very vicious and little short of criminal. The incidental criminality in certain sections, the exceptional drunken escapades of a certain type of youth and similar things are

played up in the newspapers, and the United States is represented as a country reeking with crime and immorality. One great poster in a liquor paper office window in London declared that "the latest statistics show that every seventh woman in the United States has passed through the divorce court," and this condition was charged up to prohibition. Our divorce record is not an enviable one but the slander on the womanhood generally of this country was widespread. I cabled our Census Bureau for the facts; they cabled that the statement was wide of the mark and when I sent out to many papers the correction it was not published.

#### Conditions Abroad

The most of my fifteen months overseas was spent in the London office of the World League Against Alcoholism. I had a most delightful experience with the British people, and also enjoyed meeting those of eight Continental countries. I was much impressed by the dispassionate, prompt and certain administration of British justice which stands in sharp contrast to the system of coddling criminals and turning loose murderers which has been developing in this country for many years and which is now unjustly charged up almost entirely by the liquor interests to prohibition. Splendid temperance organizations in Britain and elsewhere are functioning in an increasingly efficient manner. In Britain there has been an appreciable reduction in the consumption of liquor, but this is not to the credit of the liquor traffic, but to educational temperance work and restrictions of the government. However, Britain and other countries have their serious liquor problems, and last year there were twice as many arrests for drunkenness in London as in New York City, and three times as many in wine-drinking Paris.

#### The Liquor Trail in Europe

Time would fail me to tell of my travels in Europe and the sordid conditions I witnessed in connection with liquor in London, Edinburgh, Liverpool, Glasgow, Paris, Brussels, Genoa, Naples, Rome, Venice, Stockholm, Copenhagen, Berlin, and in Latvia and Esthonia. Within a short distance of the house in which Columbus was born in Genoa I found on one short square 27 wine shops, and in one of them I saw numbers of barrels of liquors, one of these shops having two great barrels, or tuns, each of which appeared to contain over 200 gallons. On another nearby square I counted 30 wineshops, and all doing a flourishing trade. In Paris especially drinking and vice were openly going hand in hand, and solicitation on the streets was clearly in evidence. The drinking of both men and women in London pubs, and also outside the pubs, among many children not permitted by law to enter, was a most pitiable scene in practically every part of the city. One Sunday forenoon when I came out of Spurgeon's tabernacle I saw a "pub" open across the street and babies in perambulators outside and their mothers inside drinking. I am sorry to say that this is a very common sight especially in the working districts of London.

#### Wet Europe, Dry America

The worst drunkenness and debauchery from drink that I witnessed was on the streets and in the "pubs" of Glasgow, but I am not happy to tell of these things, I tell of them because I want to help dispel the liquor propaganda here that there is practically no drink problem in Europe and especially in wine- and beer-drinking countries. The editor of the "Ladies Home Journal", about two years ago, traveled through Europe and made an investigation of wet conditions. The title of his editorial on the subject is very significant. It was, "Wine-Soaked Europe and Dry America", and his conclusion was that with all its faults prohibition in the United States was far better than license in Europe. I can, therefore, add similar testimony and declare without fear of successful contradiction that our prohibition at its worst is better than the liquor traffic in Europe at its best.

#### We Must Face the Facts

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contrast, conditions in our own country must be frankly faced and must be made more ideal. They are not perfect, though I am confident that they are steadily improving. However, if we are to have the most successful issue of prohibition we must put into the enforcement stage the same energy, the same strategy, the same watchfulness and, above all, the same educational processes as to the nature of alcohol which constitute the foundation upon which prohibition was built. Especially must we demand everywhere that in our schools there shall be the continued, persistent teaching against alcohol as a beverage, for as that sort of education chiefly brought prohibition we must hold it with the proper instruction of the rising generation.

#### Lines of Action for Baptists

In view of these and other considerations there are two definite lines of action for us Southern Baptists. One of these is, as Christian citizens to get strongly and effectively behind the observance and enforcement of the prohibition law and see to it that no wet candidate, from the presidency down to the most humble enforcement official, is elected to office. If prohibition is to be fully effective it must be intelligently and loyally supported by its friends and not tinkered with and nullified by its enemies. Southern Baptists, both men and women, are a mighty force in economic, social and religious life, and if they speak in no uncertain tones at the ballot-box where sentiment really counts against the liquor traffic there is hope for still greater things in our fair land.

#### Must Protect Missionary Investments

But Southern Baptists must also back up their great missionary zeal and undertakings abroad with strong support of the program for world sobriety. 18,000 missionaries and \$40,000,000 from the United States are involved in foreign fields, and Southern Baptists have their share in the balance. But when about a dozen breweries, for instance, are dismantled and shipped almost bodily to China and Japan by outlawed liquor interests in the United States and so-called "American" beer can get in its devastating work at once in competition with the work of the missionaries the time has fully come when the issue must be met—and who knows how much trouble now in China may be due to some of this booze? For this work the World League Against Alcoholism, with five international offices, with membership of national temperance organizations in nearly forty countries, and with correspondents in others besides, supplies an agency well-equipped for the international contest not only against alcoholism but for the removal of an evil which stands in the way of the largest possible results from the money invested in foreign missions.

#### Should Present Jesus a Saloonless World

Our chief objective can be more quickly gained by removing from the paths of men such a stumbling-block as strong drink. Jesus can never fully reign "where'er the sun doth his successive journeys run" as long as the beverage liquor traffic exists, and what a glorious achievement it would be to present to him a saloonless and sober world!

The Hospital Commission of the Southern Baptist Convention meets in New Orleans on the seventh of June.

Rev. W. G. Francis, Superintendent of Old Men's Home in Jackson says that 39 have been received into the Home in the past 15 months, and they are in need. The contributions to flood sufferers have left them in straits.

The Executive Committee of the Southern Baptist Convention meets in Nashville on the 21st of June. Others who help to constitute the promotional committee will meet with them. These include the State Secretaries, the editors, heads of Southwide institutions and Secretary of the W. M. U.

## Budget Department

By J. S. Deaton, Director of Stewardship and Budget

"Every member of every church contributing every week to every cause, in proportion to his ability"

### STEWARDSHIP, THE CALL OF THE HOUR

"Ye are bought ones." The price that has been paid for men is infinite, which should prompt them as intelligent beings to openly acknowledge this fact. The best that men can give will be but small return when they consider what they owe Him.

Since the Heavenly Father paid such a great price for our redemption, will we not be most ungrateful, as well as revealing how ignorant we are of His goodness, if we do not put forth every effort to seek out the ways we can honor Him most, because He has so highly honored us as to call us "sons of God"?

To be able to "stand fast" in our new position as sons, our new Master has given us definite responsibilities, and has asked us to possess until He comes, when we shall give an account of our stewardship.

What a different world this would be if every person who has named the name of Christ would acknowledge that he belonged to the Lord—that he was accountable to his Master hourly for his loved ones, for his property, for his time, for his money. Such stewardship as this would honor the Lord Jesus Christ and advance His kingdom with leaps and bounds. Is not this the call that should go forth to every member of the church, to take this position at once if we are to accomplish the task that certainly God has given us to do? If we fail God at this hour it will not be because He has not given us a vision, and the prosperity to realize the goal revealed, but because we are not willing to "acknowledge Him in all our ways," and follow where He is leading.

The first real test of stewardship is that of our children. It is not difficult to "pray the Lord of the harvest to thrust forth laborers into the harvest" when He does not take those laborers out of our homes. How stumblingly and haltingly the writer prayed at his family altar for the first time that the Lord would take his children and thrust them forth as laborers. Surely we need to acknowledge God's ownership of our children and His right to them first, by the right of purchase, to use them where He sees best. When we have yielded our lives to Jesus Christ as an acknowledgment of His ownership, then the new fellowship will be ours, because we know Him better, will prompt us to more freely release our children to the Lord Jesus Christ as good stewards of their lives.

It is true that "a little child shall lead them" even in the matter of stewardship. When we consider the best welfare of our children (and the best is none too good for them), we will think of the way we spend our time and how it will influence their lives. The Lord has given us twenty-four hours each day, and for every moment "we shall give an account for the deeds done in the body." Because the Lord has asked us to give Him one day in seven in a particular way, does not mean that we can use all the other hours of all the other days as we please. The Lord set aside a day to remind us that all time belongs to Him, and as good stewards we should carefully consider our use of all time. The purposeful setting aside of a definite time each day for fellowship with the Lord would clarify our vision and make life a happier experience, which is the rightful heritage of every good steward. Such daily acknowledgment, that all time belongs to God, would fit us for living the truth in our homes and in our communities where we are "gospels known and read of all."

The rightful use of time will make it less difficult for the Lord to make known to every good steward in the church what his duty is. If every

member has fully yielded his own life, with that of his loved ones, to Jesus Christ, and is using his time so as to glorify the Son of God in the largest way, there will be less difficulty in persuading him to acknowledge God's ownership of his money and property. A man may give the tithe and not be fully yielded to Jesus Christ, but a man cannot be fully yielded to Jesus Christ and not be willing to give the tithe. The only God-given way for man to acknowledge God's ownership of his possessions, and prove that he is a good steward of these, is by the giving of the tithe.

What a blessed experience would be ours as Christians if we would be willing to go all the way with God in the question of stewardship of possessions! That which has hindered the outpouring of God's Spirit upon all flesh has not been because of the wickedness of the sin-cursed world, but because of the rebellion, the unwillingness of God's children to be true to Jesus Christ in the things that He has committed to their care. When we have been faithful in these things of the unrighteous mammon the long over-due quickening will come, bring refreshing showers of blessing upon a people thirsting for the water of life. It is God's people that are hindering the coming of the much needed spiritual awakening. Are you a hinderer?

A joyous acceptance of the law of stewardship, in all of its influences upon life's activities, will make God more real, and thus make His control over us a happy experience which will energize us to accomplish the task of the enlarged budget and all other work the Lord has asked us to do. As blood-bought children let us purpose to give in an account daily of our stewardship, so "that being faithful in a few things He can make us ruler over many things." When this purpose becomes part of our working capital then we will pray without any reservations, "Thy kingdom come, thy will be done on earth, even as it is done in heaven," and the Lord will answer in mighty power.—(The Baptist Evangel, Louisville, Miss.)

Dr. W. E. Tynes of Houston, Texas, expects to visit friends in Mississippi and can be secured for lectures or sermons while in the state.

The editor of the Biblical Recorder (North Carolina) says of the Southern Baptist Convention: "It is no part of its business to formulate creeds, and when it undertakes to do so it departs from the original purpose of its organization and is inviting disrespect of our unity and disaster of our work." Our own notion is that the Southern Baptist Convention is engaged in the business of propagating Christianity, and unless the convention gives assurance to those from whom it asks support that what it propagates is actually Christianity then it does not even have a right to ask for their support. Whenever the convention makes a statement which gives this assurance that statement will be essentially a creed. If the convention does not formulate such a creed it is "inviting disrespect of our unity and disaster of our work." In other words, we believe beyond the shadow of a doubt that the convention has no right whatever to carry on its work at all unless it does issue a creed or some statement which is the same thing as a creed. The convention creed can never be an authoritative declaration to be imposed upon any church or other Baptist organization but it is required as a declaration of the convention's faith and as indicating what it proposes to do through its agencies.—Baptist Advance.

# Mississippi Woman's Missionary Union

## OUR STATE OFFICERS

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### Y. W. A. Birthday Party at Clarke

On Friday evening, May 13th, the dining hall of Clarke Memorial College was the scene of a gala occasion, when the twentieth anniversary of Y. W. A. organization was most appropriately celebrated. The dining hall was beautifully decorated in green and white (Y. W. A. Colors) and on the table, where covers were laid for seventy-nine, miniature shifts of the same colors served as decorations and place cards. The delicious meal was served by some of the loyal college boys clad as sailors, and the toasts and speeches throughout the evening carried out the idea of sailing. Miss Evelyn Gates, the retiring President, served as toastmistress, and presided in a most gracious manner. At the beginning of the evening President H. T. McLaurin invoked the blessing of the Great Pilot. Miss Thelma Batson, college Y. W. C. A. counselor, in her message "Launching the Vessel" spoke of the organization and purpose of the Y. W. A. Mrs. McLaurin, President of the local Y. M. S., spoke of the "Es-ort for the Voyage", describing the mother love which the Y. M. U. has for the Y. W. A.

Mattie Mae Allen, the President-elect, in speaking of "Power of the Vessel", stressed the importance of prayer and faith; and Nannie Ainsworth, Estelle Walker, Lucile Berry, and Edna Everett spoke of the Cargo of Books, Friends and Gold which the Vessel should carry. It was a great pleasure to have as honor guest Miss Fannie Traylor, State Young People's Leader, and her speech on "Seas Ahead" was inspirational and impressive. Throughout the evening Y. W. A. songs were sung with enthusiasm, and at the close of the banquet a huge birthday cake iced in white and bearing twenty green candles was brought in. With great glee and some anxiety each girl cut the cake, wondering whether the fatal thimble, ring, or dime should be in her slice. At the conclusion after launching farewell to the Seniors and message of encouragement to those who will be here next session by Miss Batson, the entire crowd joined hands and sang, "Blest Be The Tie That Binds" and in each heart there was left a firm resolve to sail on and on in a manner pleasing to the Great Pilot.

Our President, Mrs. A. J. Aven, appointed a Committee composed of the following: Miss Fannie Traylor, Chairman, Mayme Sluaghter, Mrs. W. Y. Quisenberry, Mrs. S. S. Mitchell, and Mrs. I. L. Toler to work out an equitable plan for awarding the State Auxiliary Banners. The following is the report of the committee that was adopted at our State Executive Committee Meeting June 18th:

"The Y. W. A. Banner will be awarded to the Y. W. A. that meets the Standard of Excellence and has the largest per cent of tithers."

"The R. A. Banner and G. A. Banner will be awarded to the R. A. and G. A. that reaches the Standard of Excellence and has the largest percentage in average attendance for the entire year."

"The Sunbeam Banner will be awarded to the Sunbeam Band that reaches the Standard of Excellence and has the highest percentage of subscriptions to WORLD COMRADES in proportion to the number of homes represented."

### Associational Superintendents Attention!

If your Associational Meeting is held at a different time and place from that of the regular association please notify this office. This, of course, refers to our W. M. U. Associational Meetings.

### Conferences Findings

During the Conferences held in W. M. U. Convention, Louisville, each Department brought in Findings. They are here given because they are filled with valuable suggestions. We truly teach society will make free use of these suggestions.

#### Findings of Presidents of W. M. S.

"If the blind lead the blind, both shall fall into the ditch," so in conference the books and magazines necessary for the president's library were discussed. The Bible, Year Book, W. M. U. Manual, State paper, Royal Service, Home and Foreign Fields, World Comrades, and Missionaries' Album were essential. Missionary Review of the World and Holding the Ropes were most helpful. Mrs. J. G. Jackson reviewed the new, simplified manual and promised it would be off the press in the late summer.

That each vice-president should have definite duty assigned was deemed essential. Suggestion was made that the first vice-president be chairman of enlistment; second vice-president, missions and education; and the third vice-president, young people.

The number on each committee varies according to the size of the society. The importance of having a committee on young people's work was deemed necessary. The importance of the executive committee or board, composed of all officers and chairmen of standing committees, was stressed.

A home department circle as a means of enlistment was described. Shut-ins, mothers who feel it impossible to attend the meetings, will join the home department.

The business woman's circle for towns where there are school teachers and business women should be encouraged as well as circles in city churches. That circles should be changed annually, and society presidents should not hold office longer than three years, was the opinion given. Officers should be elected for the calendar year. Not more than twenty active members should be placed in a circle at the beginning of the year.

Personal Service Day of the W. M. S. has proved helpful. Women meet at church for prayer, then all go out to do assigned personal service on the same day.

As "enlistment" is the magic word for the year, the following acrostic was suggested:

Enlist: "To enlist means to unite one firmly in a cause of principle." Make a survey. Know your possibilities.

#### Win them by—

W—anting all women working to win the world.  
 O—rganize to get them. Assign names to circles or groups. Appoint extension committees, women who are intelligent, efficient, optimistic, co-operative, sacrificial.

R—eorganize, change circles, change committees, change officers.

K—eep after church members, trunk Baptists,

unaffiliated business women; one out of five is a business woman.

Hold them by—

P—rograms—interesting, informing and inspiring; pins and pennants for circles having the largest numbers; present monthly; presence of circle members recognized; partnership with God makes task worth while.

R—eaching the standard; recreation quarterly; represent at general meeting securing new plans; report regularly.

A—ssign suitable tasks to each member; "world's discontent caused by mis-fits"; absentees noted and visited; agreeable always.

Y—oung people trained to take your place; you do your best.

"Unused abilities of the churches is the exultation of hell; the surprise of heaven, the loss of man, and the grief of God."—Hinxon.

### Findings of Young People's Conference

Our first discussion was on young people's camps both state and associational. It developed from our discussions that the value of camps are as follows:—They have produced among our boys and girls leadership, conversions, called out volunteers and in many places enlisted the uninterested, both individuals and new organizations. We are to watch our camps that we emphasize W. M. U. studies and activities. That some time be given to teaching etiquette and health hints. That responsibility of associational leaders in promoting camps helps them in their other duties as associational workers. That more time be given by state leaders for development of camps.

That we be careful to recognize any one at our assemblies, district and associational meetings coming from our A-1 organizations.

We find that visits of college correspondents to our colleges early in fall are very valuable. That we magnify our college work by enlisting college presidents and deans. That we teach our college Y. W. A.'s our denominational financial system through college Y. W. A. plans for giving. Best to continue the Sisterhood Special for the coming year,—using same for support of girls upon their return to Europe.

We endorse all day mission study classes as training classes for mission study leaders among young people rather than for credit for mission study classes of young people's organizations. That the text book being prepared for correspondence be printed for use of leaders in all young people's organizations.

Suggestions were made for helpful changes in World Comradse programs, city-wide and associational campaign plans for getting new subscriptions and asking pastors to put World Comrades in church budgets.

The Board of Trustees of Mississippi College conferred the degree of Doctor of Divinity on Pastor J. D. Franks of Columbus, who preached the commencement sermon.

Brother L. Williams says the members of Pearce Creek Church will build a new house, the pastor and people doing the work themselves and incurring no debt. He expresses appreciation for the cooperation of the people at Clear Creek.

# B. Y. P. U. Department

"We Study That We May Serve"

AUBER J. WILDS, General Secretary  
Oxford, Mississippi

## PROGRAM FIRST DAY Afternoon

- 4:00—Conferences—  
a—Juniors  
b—Intermediates  
c—Leaders  
d—Seniors  
e—Adults  
5:00—Joint conference on General Organization  
5:30—Social—Organized Play  
6:30—Supper

## Evening

- 7:30—Musical Program  
8:00—Welcome Address  
8:10—Response  
8:15—Words from President  
8:30—Illustrated Lecture on Chile, by Rev. J. W. McGavock, Missionary to Chile

## SECOND DAY

### Morning

- 8:30—Devotional—I Love Him  
Scripture  
Testimonials  
Prayer  
9:15—Magnifying Your Office—  
(The test of a good officer)  
9:25—Open Discussion  
9:35—The Eight Point Record System, (What It Is—How It Works)  
9:45—Open Discussion  
9:55—Roll Call by Counties, Each Union Reporting  
10:15—Special Music  
10:20—Committed to a Committee  
(Committees Are Necessities)  
10:30—Open Discussion  
10:45—The 1927 B. Y. P. U. a Department of the Church  
11:15—Missionary Address—By Missionary Jas. W. McGavock  
12:00—Committees Appointed  
Adjourn for Lunch

### Afternoon

- 1:30—Song Service  
2:00—Roll Call  
2:15—Play—"Farmer Brown's Conversion to the Doctrine of Stewardship"  
2:45—Reverence—  
Making the Meeting Spiritual  
2:55—The Function of the Associational B. Y. P. U.  
3:05—Open Discussion  
3:20—Graduation Day  
(Keeping the work Graded)  
3:30—Securing and Training Leaders for Junior and Intermediate Unions  
4:00—Report of Committees  
Awarding of Banners and Loving Cup

Our conference and open discussion periods will give you a chance to bring up for discussion any subject you are especially interested in.

### B-ring Y-our P-problems U-p

A beautiful silver loving cup will be given in District Three and a banner in each of the other conventions to the individual union on three points as follows:

- 1—Percentage of members attending the convention.
- 2—Total number of miles traveled.
- 3—Degree of loyalty to sessions of convention.

The more members you have present who attend all sessions of the convention makes your chances to get district award greater. All B. Y. P. U. members are expected to be on time for the first conference and attend every session of the convention. Note the program begins at 4:00 o'clock the afternoon of the first day and closes about four o'clock the afternoon of the second day.

### Where and When We Meet

District	Place	Time
Three	Calhoun City	June 7-8
Four	Brooksville	June 9-10
Five	Pascagoula	June 14-15
Six	Brookhaven	June 16-17
Two	Marks	June 21-22
One	Hazlehurst	June 23-24

### Back Y-our P-program U-p

You may be the only one in your union to get one of these programs so please read it to the entire union.

If you want the 1928 District B. Y. P. U. Convention have your CHURCH vote to invite it.

State Secretary, Auber J. Wilds, State Junior-Intermediate Leader, Miss Cecelia Durscherl and Missionary Jas. W. McGavock will attend all six conventions.

### Registration Fee

Juniors 25c All Others 50c

### Bible Readers Certificates Awarded Calhoun City Intermediates

We are glad to give here the list of members of the Calhoun City Intermediate B. Y. P. U. who have recently been awarded their Bible Readers Certificate for keeping up their Daily Bible Readings for a year: Mrs. W. G. Baldwin, Leader; Kyle Brown; Paul Baldwin; Mary Nell Webb; Gladys Bingham; Myrtice Alexander; Mary Ethel Sugg. This is a fine list and should inspire every other member of that B. Y. P. U. as well as many others over the state. We congratulate these young people and look forward to send each of them a seal for his second year's readings at the close of another year.

### New Literature

We are glad to announce to our Junior and Intermediate Leaders and officers that we now have an envelope of literature containing tracts for each officer with other tracts on the work that we will be glad to send to any one asking for them. We also have a new tract for the Treasurer and Missionary Committee of the Senior B. Y. P. U. Of course you already know that we have tracts for the other officers and if you need them just drop us a card and we will be glad to supply you.

WE HAVE EVERY REASON TO REJOICE. THE WORK GOES WELL. THE LORD IS BLESSING OUR EFFORTS, AND OUR YOUNG PEOPLE ARE GROWING IN GRACE. THEY CONTINUE TO NEED YOUR PRAYERS, ENCOURAGEMENT AND SYMPATHY.

### B. Y. P. U. Calendar

The Sunday School Board has just gotten out a kind of Wall Chart for the B. Y. P. U. It is called the B. Y. P. U. Calendar. There are twelve sheets to each calendar, one for each month. Each Group will have one, and each Sunday the grade of each member is placed in the square for the purpose and at the close of the month the individual grade for the month is given. We recommend it as a most helpful piece of equipment. They are fifty cents each and last for a year.

### Kilmichael B. Y. P. U. Progressing Nicely

We are glad to have a letter from Miss Ola Kemp, Reporter for the Kilmichael Senior B. Y. P. U. in which she tells of the progress the B. Y. P. U. there is making. They have a new poster each week boosting the meetings and under the leadership of the following officers hope to make their B. Y. P. U. one of the very best to be found anywhere: Miss Gladys Keith, President; William Garner, Vice-President; Miss M. E. Ralson, B. R. L.; Miss Mary Alice Jobe, Pianist; Kenneth Ryson, Chorister; Miss Louise Bennett and Vardaman Castle, Group Captains; Wilber Wells, Secretary.

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"The yellow can with the black band"

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## HISTORY OF BAPTIST CHURCH, CANTON, MISS.

By E. A. Howell

The first church in Canton, so far as we have been able to ascertain, was a Union church and was established in 1836 on the lot now occupied as a home by Mrs. John A. Cook on the north side of North Street. Our own Mrs. Landers remembers distinctly when her mother married the second time in this Union church at the time Sister Landers was seven years old.

The members of the three Protestant churches, including the Baptists, worshipped together and separately at stated times at this Union church until in the early forties. The Baptist church of Canton was organized in November, 1843, by Rev. John W. Hie, with five male and fourteen female members. We have our first church Record Book now in a splendid state of preservation, showing minutes of each conference meeting and lists of its membership from 1843 through the Civil War down to 1874. Rev. Joseph Sorsby and Lucy Dinkins were the first man and woman enrolled as members. The old record shows the church covenant that was adopted in the very outset and the constitution and by-laws and rules of decorum. It shows a list of white members and a separate list of colored members, for until after the war the slaves were admitted to membership in the church. This record shows that in the 30 years up to 1874, 196 male members were enrolled and 257 females, making a total of 453 in all.

We have lost the intervening records from 1874 to just a few years back and cannot give the exact enrollment by actual count, but making due allowance for increase in population, we figure the total enrollment since the church was first established must have been in round numbers 2,700 members. Now you think for a little, if that many people have been made members of this church, then what a power for good it has been and what a tremendous influence it must have exerted on the citizenship of the county and the state and the nation, as its members have gone out to live elsewhere.

We cannot say for sure if there was ever more than one wooden building on the present site. We think there must have been a small building, something in keeping with the size and strength of the church during its first years. The wooden building which was erected on this lot prior to the war, was a very substantial building of cypress weatherboarding, ceiling and flooring, with hewn gills and corner posts. It had a steeple in the center of the front end and a church bell, and a balcony set apart for the colored people, which was used by them for many years even after the war. About 1900 this balcony was removed, and the steeple from the center of the front of the church over to one corner, and two Sunday School rooms were added at the east end of the building.

This change in the old building was made by Bro. A. J. Alexander

at a cost of about \$3,000. The suggestion for a new and modern church with adequate provision for unday School rooms, was first made during the six year pastorate of Rev. J. L. Phelps. He procured and presented for approval plans of a building somewhat semi-circular in design, so that all the Sunday School rooms on the outside of auditorium might be opened and thrown into the main auditorium. The building was not undertaken at that time and it was next brought up under the pastorate of Rev. John C. Robinson and after a canvass of the membership for subscriptions and pledges, a building committee was named and the present plan finally approved. Mrs. Nannie Landers and Mrs. Lula Coleman broke ground for the erection of the present church building. Most of the work was done under the direction of Giles D. Leitch. The building was estimated to cost \$15,000, but as materials and labor went to such high peaks during the world war, the building when completed cost around \$35,000. Ours was the first church building on modern plans to be erected in Canton. We who constitute the church at this time, are proud of it as an institution of God, we are proud of its history and of its work. We hold sacred in memory those who pioneered and all who have followed after in the support of its work, and the propagation of the Lord's Kingdom. We are hoping it shall continue in its usefulness and as the place where all people may find God and know His will. We pray for its benign influence on our young people as they shall pass in and out through its portals as they grow up to manhood and womanhood. May they all seek and find here salvation from their sins and may they have the sanction and blessing of this church in their lives, and its sustaining faith in the hour of death.

I love thy kingdom Lord,  
The house of thine abode,  
The church our blest Redeemer saved,  
With its own precious blood.

I love thy Church O God,  
Her walls before thee stand,  
Dear as the apple of thine eye,  
And graven on thy hand.

For her my tears shall fall,  
For her my prayers ascend,  
To her my cares and toils be given,  
Till toils and cares shall end.

Beyond my highest joy,  
I prize her heavenly ways,  
Her sweet communion, solemn vows,  
Her hymns of love and praise.

Sure as thy truth shall last,  
To Zion shall be given,  
The brightest glories earth can yield,  
The brightest bliss of heaven.

### FROM FEET TO FATHOMS

"From Feet to Fathoms"—A volume of sermons and addresses by Robert G. Lee, Ph.D., pastor Citadel Square Baptist Church, Charleston, South Carolina. Published by the

Baptist Sunday School Board, Nashville, Tennessee. \$2.00.

I have recently had the rare pleasure and profit of reading this remarkable book by the remarkable man who is its author. It is the most unique, the most fascinating, the most gripping, the most inspiring book that has come my way in many a month. Everybody ought to read it, especially every preacher; nobody can read it without inexpressible delight and immeasurable benefit; no one can begin it and lay it down without difficulty till it is finished. If this word shall cause a larger number of pastors and others who have not already got the book to do so promptly, I shall be glad and they will thank me. Order from the nearest Baptist Book Store.

—A. J. Barton.

161 Eighth Avenue, North  
Nashville, Tennessee.

### REVIVAL MEETING

Lakeshore is a small flag stop on the L. & N. R. R. about 40 miles east of New Orleans just over in Mississippi. In the past it was a substantial little town but the going of the sawmill depleted the congregation to such an extent that it was difficult to maintain an organization, hence the work lapsed into a dormant state. But conditions have developed to where more people are coming into the community, and the work has been revived. About eight months ago Pastor J. G. Gilmore of Bay St. Louis began to give us an afternoon appointment, and the interest grew to where he suggested a meeting of days, which was begun, and after ten days of faithful effort the community was greatly revived and the church began active operation. We had two baptizings in which ten persons were baptized upon a profession of their faith in Christ, about half of the number being Roman Catholics; a number were added to the church by letter, and the church elected officers and are having two services each month at present. We greatly rejoice at the favor of our God upon us. Let the brethren pray for its preachers who labor in this priest-ridden coast section. We need all the grace that we can command to sustain us, brethren.

—J. G. Gilmore, Pastor.

### OUR INDIAN MISSION WORK IN MISSISSIPPI UNDER DIRECTION OF THE HOME MISSION BOARD

In view of the fact that many of our Baptist people of Mississippi are not in direct touch with the Indian Mission work, it will perhaps be of interest to some of them to know just what is being done among the Indians. I will give a brief report here of the work done among this needy race of people during the Convention year just closed.

During the year I made 34 visits to churches and mission points, preached 27 sermons, delivered 61 other religious discourses, made 57 religious visits, gave away 2 Bibles, distributed 4,914 pages of tracts and

literature, had 25 baptisms on the field (though I baptized not, myself, but the Indian preachers did). We have nine churches, and every church has a Sunday School all or a part of the year. Some of the churches get the literature at the beginning of each quarter, even though they can not maintain a Sunday School all the time. It's good for them to have this literature in their homes, and I encourage them to do that.

Good books and literature which are easily read, are gladly received by the missionary for distribution. Would be glad to get small Bibles, especially Testaments for distribution. It's good to sow the field down with religious literature and especially the Bible. In this way, many of our people could help to administer to the great needs of our own state which will mean much to the Indians.

Most of all we need the prayers and sympathy of every Christian in the state. The revival season is approaching and as is common among our people so it is with the Indians also. The summer months is when we expect the greater part of our increase. All know that this is true with the country church especially, and it is inevitably true with the Indian churches. So pray for us, and give us your hearty co-operation and help us to win the Indians of Mississippi to Christ. They make better men and women, when they are Christianized.

—S. E. McAdory,  
Missionary to Mississippi Indians,  
Union, Miss.

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## The Family and the Home

Mrs. R. B. Gunter

Establish a Family Altar in the Home  
Read The Baptist Record to Your Children

### Learn One Each Day

92. My son if sinners entice thee, consent thou not. Prov. 1:10.
93. Mercy and truth shall be to them that devise good. Prov. 14:22.
94. My son keep thy father's commandments and forsake not the law of thy mother. Prov. 6:20.
95. Now unto Him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy. To the only wise God our Savior, be glory and majesty, dominion and power, both now and forever. Jude 24, 25.
96. Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man. Matt. 15:11.
97. Our God is the God of salvation. Ps. 68:20.
98. O, give thanks unto the Lord for He is good, for His mercy endureth forever. Ps. 107:1.

### She Put the Taste in Cookin'

She puts the taste in cookin', my ma does;  
The bread and pies she makes, oh dear me suz,  
Are splendid—and the way she flours the meat  
Is out of sight; and—well, just can't be beat.

She puts the taste in cookin', my ma does,  
A better mother to us never was;  
And every time that big long table's set  
It's all et up—there's nothing left, you bet.

She puts the taste in cookin', my ma does,  
The way she flies around makes my head buzz;  
The stew she makes that's always seasoned well,  
The dumplings in it and how good they smell!

At Kenneth Macy's house a cook they keep,  
But Kenneth says that he don't dare to creep  
Into the kitchen, she's so awful cross,  
She wants to rule the roost and be the boss.  
But in our home the only cook we've got  
Is ma—and she's there on the dot;  
And every time that big long table's set  
It's all et up. We kiss our cook, you bet.

—Ex.

### Child-Training at Home

There is, to my mind, nothing more potent for discipline or for creating confidence between a mother and her child than a "twilight story hour."

A daily story time may sound like romance, but it is very practical, and accomplishes more good than a thousand scoldings. There is a story somewhere for every phase of character growth, and any librarian will help a mother to find these stories. If there is no library available, there can be no better investment for the character-building of your child than the purchase of a few good story books. The child lives in a world of fiction. Do not deprive him of your companionship in that legitimate, fascinating realm.

There come, in every day, small vexations and irritations because the child does not comprehend grown-up standards or is mischievous or willful. Never let your boy or girl go to bed with the day's tangle unsmoothed. I have heard mothers say: "I'm too tired when night comes!" or "I'm going out tonight, I can't be bothered." The one who "can't be bothered" perhaps does not realize that a man or a woman with breadth of vision and an imagination to accomplish great things may be in the making during that few minutes of every evening. The mother who is "too tired," and there are so many of them, perhaps does not know what a blessed restfulness it is to have the children on her lap or about the fire with her, quiet after the day's excitement, listening with wide eyes to the twilight story. It is as soothing to the mother as to the children, and there is an intimacy growing out of that time which never ceases to be a blessing in after years.

You may say you have not the time to learn stories; would reading them do as well? For a score of reasons, it would not. If you are really desirous of the best for your children, and are looking for some way to make a beautiful harmony out of your lives together, you will find the time. It does not take more than a few minutes to read a story, and you can go over it in your mind while you are washing the dishes or preparing the vegetables for dinner. Perhaps the longest time required is in choosing the right story to tell at the right time.

As you study these stories, you will find that your own character is expanding too. There is a lesson for grown-ups in all the old fairy tales, and in many of the new ones. The story hour will keep your imagination from becoming dulled, it will quicken your sense of humor, it will make you young with your children and better able to enter into every nook and cranny of their child life.

Do not think that this method of discipline is too direct, that the moral of the story will be lost in the interest of the story itself. It has been proved repeatedly that this is not true.

Be consistent in the story-telling

if you undertake it. Do not do it one night and neglect it the next. Make it a part of every day, and it will soon come to be the sweetest, most useful and helpful time both to yourself and your children.—Selected.

### Words

"Let the words of our mouths and the meditations of our hearts be acceptable to Thee, O Lord, our strength and our redeemer."

"Boys flying kites draw in their white winged birds . . . It is not so with words."

The following from an exchange is worth reading:

Words are wonderful things. They may make us, or they may break us. They have the power to pierce the heart as poisoned arrows, or to heal as balm the wounded spirit. Solomon hath truthfully said, "A word fitly spoken is like apples of gold in baskets of silver." The imagery here is exceedingly beautiful when properly understood. Golden apples are not metal apples, but apples the color of gold. Can't you see them piled high on a basket of silver in the center of a well spread table? Golden apples, kissed by the dews of an eastern night and caused to blush by the penetrating rays of an eastern sun, these are like the word fitly spoken.

Our words come back to us with the same coloring we give them when we send them forth. Harsh, bitter words come back to sting; mellow, gracious words return with heavenly accents. Longfellow's little poem may apply as well to the spoken word as to the words of a song:

"I shot an arrow into the air,  
It fell to earth, I know not where;  
For, so swiftly it flew, the sight  
Could not follow it in its flight.

I breathed a song into the air,  
It fell to earth, I knew not where,  
For who has sight so keen and strong  
That it can follow the flight of a song?

Long, long afterward, in an oak,  
I found the arrow, still unbroke;  
And the song, from beginning to end,  
I found again in the heart of a friend."

Words can charm; words can repel. There is a personality behind the spoken word, and we see this personality through the word as a lens. If the lens is concave we see a small person; if convex, a large one; if it is clear, the image is also clear; if colored, so is the person behind it. But our words, because sometimes hastily spoken, do not always give a truthful interpretation of our personality. Who has not asked in agony of soul, "Am I really what my words declare me to be?"

Words conceal; words also reveal. It is a common thing for men to use words to cover something they want hidden from view. This often requires many words, and is a perversion of their proper use. Words, like many other good things, can be prostituted. They are efficient weap-

ons for both the charlatan and the demagogue. But words reveal. They often bring to light the hidden things of darkness. They reveal both the good and the bad. Words help us to express our thoughts, they may even be creators of thought.

Words have the power to kill, they also may make alive. Only a word may settle the destiny of an individual or a nation. It was by no means amiss that our Lord was called the Word of God. He revealed, He expressed God. He also uncovered evil. He is to us either life or death according to our attitude toward Him.

Our Lord said, "By thy words thou shalt be condemned, and by thy words thou shalt be justified." This refers both to the present life and to that which is to come, for conversation is an index to character. By our words we declare what we are.

### HATTIESBURG FIFTH AVE.

I think I am about as happy this morning as I have ever been. And it is all because of the great love of the Lord and the love of my people. We closed our meeting Sunday with great blessings. I believe the church was never in better shape for a great work than it is right now. Very humble do we feel as God moves mightily among us, for surely His Spirit is with us, and we are humbly grateful.

On yesterday afternoon the church presented to us a beautiful Chevrolet Sedan car. The car was bought, fully equipped, even with license, and presented to us at the church door at the close of the Women's Meeting. I have tried since coming to the State to do a bit of giving, but my people beat me so badly at it that I feel ashamed. It seems that every time I give anything some one gives to me so much more that I am always behind. I am sure that God's blessed Hand is in it, and I am happy.

I am sure that many evils are abroad in the land, and maybe we do not preach against popular sins enough. But I am sure, too, that God has about as good people in His churches now as He has ever had. And some of the best of these are right here in the Fifth Avenue Church. God bless you.

Yours in the Master,

—D. A. Youngblood.

P. S.—Brother J. D. Barnette of North Carolina and the B. B. I. conducted the music for us. He is one of the very best that I have ever seen.

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## Sunday School Department

### SUNDAY SCHOOL LESSON

June 5, 1927

R. A. Venable

Peter Preaching to the Gentiles,  
Acts 10:34-48

#### Introduction:

Every chapter of the Acts up to the eleventh should be carefully read and each incident noted. It will help the student to see the early history of the apostolic movement in the making. The rapid expansion of the gospel under the preaching of the specially chosen men, who accompanied with Jesus from the baptism of John, is an indubitable argument, attesting the presence and power of the Holy Spirit of God, in these champions of the new faith.

This expansion seems all the more wonderful when we remember the point of its departure, on its worldwide mission, the content of its message, the limitations of its messengers, and the hostile climate of thought, in the first stages of its development, in which it grew. Jesus of Nazareth, crucified as a malefactor, was the content of its message, obscure and unlettered fishermen, were its messengers, religious formalism, conceit and inexorable hostility composed the climate of thought in which it grew up. It grew, it gathered strength, it defied persecution and death, and broke over the limitations which environed it. It swept to the north and to the south, to the east and the west, unhindered by the barriers of race and religion, which through the ages had divided the peoples of the earth.

Our lesson affords an illustrious example of its spirit of aggression, the agencies and instruments of its ever-increasing achievements.

1st—The divine leadership is outstanding in opening the door of the kingdom to the Gentile world. God is seen moving upon Peter, enlarging his vision of the scope of the Gospel, and breaking down his prejudices, which he brought as a heritage from an old system now passing away. The divine hand is no less conspicuous in directing the mind and heart of Cornelius, a Roman centurion, a devout Gentile, residing in Caesarea, a military post in one of the outlying provinces of the Roman Empire. God, by these special disclosures, was bringing Jew and Gentile into the common fellowship of the gospel of his Son. Through the divine leadership, Peter, the preacher, Cornelius and a heathen audience with him are face to face with each other. Peter to proclaim the words of life and the Gentile audience to hear and believe the proclamation. The end of the ages has come, and Peter, the humble Galilean, is now to throw open wide the door, through which the Gentile world is to pass into the kingdom of heaven.

2d—It is of momentous importance to note the method by which

this new epoch in the world's history is introduced.

"And Peter opened his mouth and said, Of a truth, I perceive that God is no respecter of persons; but in every nation he that feareth him and worketh righteousness is acceptable to him." (Verses 34-35.) This first declaration of Peter's sermon is inspired by his vision at Joppa. That vision erased from his mind every line of division among the peoples of the earth, whether national, racial or religious, placing all upon a common level before God,—"God is no respecter of persons". Man's posture toward God and the controlling purpose to live an upright life, given in service to others make the difference in men.

3rd—With this brief introduction, Peter proceeds to unfold the content of his message. "The word which he sent unto the children of Israel, preaching the good tidings of peace by Jesus Christ, (he is Lord of all). That saying ye yourselves know, which was published throughout Judea, beginning from Galilee after the baptism which John preached. Even Jesus of Nazareth, how God anointed him with the Holy Spirit and with power; who went about doing good and healing all that were oppressed of the devil; for God was with him. And we are witnesses of all things which he did, both in the country of the Jews and in Jerusalem; whom they slew hanging him on a tree." (Verses 36-40.) It is interesting to note that Peter groups all he says around Jesus as a central figure of the gospel message.

1. This Jesus of Nazareth is a historical character whose life and activities are definitely associated with well known places and events: Nazareth, Jerusalem, Judea, Galilee, "the baptism which John preached". Jesus was no myth, but a real Personality and the gospel was no fiction which grew up in the disordered imagination of a few frenzied men and women.

2. There were outstanding characteristics of this historical Personality. (1) The subject of prophesy. (2) Anointed of God with the Holy Spirit. (3) Went about doing good, healing all that were oppressed of the devil. (4) Was hanged upon a tree. (5) Peter makes no mention of the Virgin Birth of Jesus. It is probable that he knew nothing of his supernatural advent. (6) He makes no mention of the substitutional suffering of Christ. He deals with the Personal Christ in his historic form in these verses.

4th—Peter now expands the circuit of his thought, dealing with the Christ of God after he has passed beyond the historic conditions of his earthly life, which ended with his crucifixion and burial in Joseph's new tomb.

"Him God raised up on the third day; and gave him to be made manifest, not to all the people, but unto

witnesses that were chosen before of God, even to us, who ate and drank with him after he rose from the dead. And he charged us to preach, unto the people and to testify that this is he who is ordained of God to be the Judge of the living and the dead, to him bear all the prophets witness, that through his name everyone that believeth in him shall receive remission of sins." (Verses 40-43.)

(1) Note contrast in the treatment accorded to Jesus by the Jewish authorities in Jerusalem, and that accorded to him by God the Father. They hanged him upon a tree in ignominy and shame. God raised him from the dead.

(2) The fact of Christ's resurrection was attested by especially chosen witnesses, whose relation to him before his death qualified them to testify as to the reality of his appearance after his resurrection and his personal identity. His appearance was no subjective vision, no phantom, no day dream of an overwrought fantasy, but a reality attested by the sense of sight and touch of men who were willing and did seal their testimony with their blood.

(3) So deep and abiding was their conviction of the resurrection of Jesus from the dead that they took their marching orders from him and went to proclaim that whosoever believed in Him should have remission of sins.

(4) So real was his appearance and so majestic was his transformed Personality that they proclaimed him Lord of all, and the Judge of the living and the dead. These words of Peter were so plain, convincing, searching and overpowering that they broke their way into the hearts of that Gentile congregation and opened them up for the oncoming of the Holy Spirit.

5th—"While Peter was yet speaking these words the Holy Spirit fell on them that heard the word. And they of the circumcision that believed were amazed as many as came with Peter because that on the Gentiles also were poured out the Holy Spirit. For they heard them speak with tongues and magnify God. Then Peter answered, Can any man forbid water that these should be baptized as well as we? And he commanded them to be baptized in the name of Jesus Christ. Then prayed they him to tarry certain days." (Verses 44-48.)

(1) The means employed by Peter in opening the door of the gospel to the Gentiles was absolutely simple, entirely free from all ceremonial performance and clap trap of all kinds. Peter preached Christ as the Savior of men. His story was simple. He preached Christ, the people heard and believed what they heard.

(2) God set his seal to their faith and to Peter's preaching by pouring out his spirit upon the Gentile hearers, as he had upon the Jews, who believed on the day of Pentecost, making no difference between Jew and Pagan.

(3) The Jewish brethren who went with Peter were amazed. God had torn their Jewish program to pieces. They entertained the idea

that the way unto the kingdom was through the Jewish commonwealth. Become a member of Abraham's seed that you may enjoy the Messianic salvation. God upsets many of our theories.

(4) Here the Holy Spirit is given without the laying on of official hands, even Peter's hands. Simple faith in the Christ, whom Peter preached, accompanied by remission of sins, was the condition precedent to the gift extraordinary of the Holy Spirit.

(5) The gracious gift of the Holy Spirit does not set aside the obligation to be baptized. Putting it another way: baptism in the Holy Spirit cannot take the place of baptism in water. Peter's command to be baptized in the name of Jesus Christ was in accordance with the commission to "go and make disciples of all nations". Peter is interpreting the great Commission. He is loyal to the spirit and letter of that commission. It is not his to nullify what his Lord had commanded, but to insist on obedience to it, without asking the reason why.

#### GARDEN CITY

Would like to say amen! to your "Place Of Prayer" comment, and also to Brother R. B. Gunter's article headed "Let the Bible Speak at All Times" in last issue of The Baptist Record. They are both timely articles, and worthy of deep, earnest consideration by all people. I feel like the warning should be broadcasted: Hear, oh hear all ye people! Turn unto God lest worse calamities come upon you. "It is a fearful thing to fall into the hands of the living God."

Yours in Christ,

—P. C. Thompson.

#### TUPELO

The revival services held in the First Church, Tupelo, during the past two weeks, May 15th-29th, have just closed. The pastor, D. I. Purser, Jr., was assisted by Dr. J. P. Boone, pastor of the First Church, Tuscaloosa, Ala., who brought powerful and soul-stirring messages to the congregations both morning and evening.

Paul Ballard of Tupelo was in charge of the music of the meeting, and contributed much to the great work that was accomplished with his gospel solos. Bro. Frank Tucker of Ecru was the pianist.

The meeting was a great blessing to the church and to the community. Forty-six made profession of faith and asked for baptism, while thirty-one Baptists brought their letters from other churches, making a total of seventy-seven additions in the fifteen days.

—Merrill D. Moore,  
Educational Director.

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## East Mississippi Department

By R. L. Breland

### My First Effort

Effort is the right word. It was a Sunday night in September many long years ago. No one on earth save my pastor and myself had an inkling of what was going to be pulled off at Philadelphia Baptist Church on this night. Eld. E. J. Hill, now of Merton Baptist Church, Memphis, was my pastor. For years I had struggled against a call to preach the everlasting gospel. For some years I taught school and then I entered the political arena, all for the purpose of warding off the impelling impression to be a minister. I was fairly successful in both these lines and yet there was no rest for my poor soul. It was a heavy burden that weighed me down day by day as I attended to the duties of the life whereunto I had given myself.

Finally I saw that nothing would bring peace and contentment but to yield to the will of Him who alone can bring that "peace that passeth understanding". I so notified my pastor and wanted to go into the work at once. I was then in a heated campaign for the office of State Senator, so the pastor advised that I go on to the end of the campaign and then we would arrange for me to do that which the Lord had long been impressing me to do. I yielded to his judgment and went on to the end of the campaign for office and won. As soon as the primary was over I reminded Bro. Hill of our understanding. "Here I am in your hands, arrange in your own way for me to enter the ministry," I said to him. He said that we would get ready and on a certain Sunday night I would preach in his church.

At the morning hour of this lovely Sunday in September the pastor announced that he had a surprise in store for them at the evening hour and urged that everybody come; and it seemed to me that they all did come and then some, for the old church was packed almost to its capacity. Expectancy was on every face. What is the surprise? everyone was asking. Finally the pastor began the preliminaries. He read the scripture lesson and led in a most fervent prayer. The last song had been sung and no surprise yet.

He then solemnly arose and announced that the surprise was now coming, stated that Bro. R. L. Breland would preach at this time. Sure enough it was a surprise. You could see surprise, astonishment on every face. My son, then only a lad, was in the audience and none seemed more astonished than he.

I succeeded to get up on the platform and to read my text, "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Savior" (Luke 1:46,47). The great congregation looked dizzy before me. My feelings were a mixture of unspeakable joy and fright. My voice was uncontrollable for the first few minutes, but I gradually regained composure in both vision and voice. I had made a thousand talks in public before, but none affected me as did this talk, for then I was talking for my Savior and Lord. How well I preached and what all I said I do not know and probably never will. I still have the rough outline of that first effort and occasionally I scan it and try to get its meaning, but in vain. I talked for some thirty minutes and took my seat.

When I had finished and the crowd was dismissed many of the dear old members came forward and grasped my hand and with tears in their eyes, either of sympathy or of joy I do not know which, they encouraged me with "God bless you, you did so well, keep up the work!" These simple words were wonderful encouragement to me then and in after years. Many of the dear souls are in glory now but their words still live in my heart and inspire me in the time of shadows.

We returned to my home, son and I, but we were silent. I knew that my better half did not want me to be a preacher and I did not know just what she would say when she found it out. I did not tell her, but some one did tell her in a day or so and we had weeping at our house for a while. She was acquainted with preachers and the lives their families had to live and she did not feel that she could bear the life. She yielded, but not so gracefully. I told her that I could not live any other life than a preacher's life and find one moment of joy. She yielded on those terms only, but this testimony I give to her credit as a preacher's wife: She has done nobly and has stayed at home alone with the children that I might serve my Lord and humanity. Blessings on her.

### Notes and Comments

Among those graduating from

Clarke Memorial College, at Newton, last week was Rev. J. E. McCraw, a promising young preacher whom I knew in Neshoba where he was reared. I feel sure that he will rise rapidly in his chosen work. He has some good church work already.

Sorry to lose from our part of the Baptist Evangel, a monthly church paper gotten out by the First Baptist Church, Louisville, Miss., Dr. J. N. McMillin editor. It is a well edited paper. I am glad to see that so many of our churches are getting out their papers and bulletins.

Sorry to lose from our part of the State Rev. John Measelles, who goes from Tunica to Pontotoc. We congratulate the saints at Pontotoc on their good fortune in securing such a splendid pastor.

The decay of the home and home-life in our land is greatly to be deprecated. Discipline and children control is almost a lost art. One has truly said: "You cannot make good citizens out of people who have never been taught obedience." The home as an institution is fighting for its life. What will the results be? God alone knows. Let us pray.

From The Baptist Herald, Philadelphia: "Dr. J. L. Johnson, President of Mississippi Woman's College of Hattiesburg, will be the Commencement speaker at the graduating exercises to be held in the school auditorium next Friday night."

Rev. W. E. Hardy, pastor at Independence, Miss., was called to see his father at Newton, Miss., last week, who was reported dangerously ill. May he soon recover.

The result of the revival meeting at Merton Baptist Church, Memphis, Pastor E. J. Hill, was 56 additions, of which 38 were by baptism. The pastor and his good people are happy. The pastor said: "I think it will be easier for me to carry on now."

Rev. S. H. Shepherd, of Courtland, was in Coffeeville last week on his way to visit his father, who lives a few miles out of town. Bro. Shepherd is the pastor of four good churches: Courtland, Tocowa, McKeever and Big Springs. He is one of our good pastors.

I am in receipt of poems which were recently gotten out by the English Class of Clarke College, Newton, with Prof. T. J. Farr, the teach-

er, as editor. It is quite an interesting little book and shows a high grade of work by that department of this good college. Thank you.

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## COLLEGE COLUMN

## M. S. C. W. NEWS NOTES

## S. B.

The Life Service Band met Sunday at the usual hour. There was soft music and meditation, followed by prayer and a devotional by our new president—Bertha McKay. Christine Causey sang "Have Thine Own Way, Lord". The theme of the program was the power of illustration. Miss Johnson gave some good suggestions in outline about the use of illustrations. Then followed a number of illustrations by members. Olga Fortenberry illustrated faith proved by works. French Moore gave an illustration of joy in service. Aylene Fiel gave a very interesting illustration of faith from her own experience. Cecil Hamilton gave one on consecration. Martha McArthur's was on service. In concluding the program Christine Causey read the story of the Good Samaritan, showing the altruistic spirit of service.

—Olga Fortenberry, Reporter.

## Membership Committee

In spite of all the rehearsals, and athletic stunts, and other calls for time, this committee remains faithful. On last Monday a large number gathered for the work. Virginia Miller led the devotional and a report showed 74 visits. At the last meeting of this committee the grades for May will be figured and posted on the record cards.

## B. S. U. Council

This was the last Council meeting that Miss Johnson would attend, so she was asked to lead the devotional. Her message was: "Forgetting those things which are behind and pressing forward to those things that are ahead." The spirit of the new Council is fine and there is a feeling of unity among the members that makes us know great things are ahead of us. We were asked to write to the new Secretary when she is elected and welcome her to our work. A Bulletin Letter for the summer was discussed and voted on. This will mean that we will keep in touch with each other during vacation. Also it was decided that the Council would come back soon next year to help get the Workshop in order, and to welcome the new girls.

## Ridgecrest Program at Y. W. A.

Cecil Hamilton presided with ease and grace over her first Y. W. A. program. It was a program on Ridgecrest, and from the interest aroused it looks like we'll have a good representation there. Virginia Travis was elected official Y. W. A. Representative, although Vera Bishop, Estelle Tate and Bertha McKay will all be present the entire summer, and be able to "take in everything". They will also attend the Student Retreat. The expenses are very low and Ridgecrest is an ideal place for a summer vacation, be it short or long. It is a good place for students, and the things that happen there are easy contributors to one's spiritual growth and development. The board during student week is only \$9.00, and a one

way fare is allowed within a period of 20 days, provided the tickets are bought on the regular selling dates.

## Noon Meetings

Miss Johnson was requested by the Council to conduct these last prayer meetings. Her messages have been on the following subjects: "The Song of the Grasshopper"; "Prayer"; "Being Content"; "How to Invest My Life This Summer". We were glad to have Dr. Hatcher of Blue Mountain with us on last Sunday for the noon meeting, and we are also glad to have Bro. Franks to lead three services for us.

## Mississippi College Notes

The College Column in The Baptist Record has been very interesting all during the session. I am sure every reader has enjoyed the news from Woman's College, Blue Mountain College, and M. S. C. W. News from Mississippi College has been conspicuous in its absence. That, however, does not mean that we have not been doing any work. We have been working so hard we haven't had time to write about it!

The religious work in Mississippi College has been "carrying on" this year. A noon-day prayer meeting was organized last fall and has met each day through the year. God has been gracious in hearing and answering our prayers. The fellowship in these meetings has been splendid, and we have enjoyed many visiting speakers. The attendance at these prayer meetings has not been what it is hoped it will be next year and on through the years, but it has been a good beginning and about all that could be expected for the first year.

Under the leadership of Mr. James G. Blaine the B. Y. P. U. work has been fine all during the year. During the now closing semester the grades of all seven of the Unions have been very good. Mr. Chester Swor has been elected Director for next year.

The B. S. U. has carried out some very effective work during the year with the leadership of Mr. W. L. Compere, its President, and the advice of the Council. Mr. Keith C. Von Hagen is to be B. S. U. President next year. If we had a Student Secretary on our campus our work would be much more efficient and effective.

The B. S. U. now has a room on the third floor of the Alumni Building. We wonder if the good Baptist people of Mississippi would like to help us furnish it. Perhaps some W. M. S. or Organized Class in the state would like to help us out. At present our room is just a room—bare! May we tell you what we need? We would like to have some drapery for the windows, pictures for the walls, a desk in which to keep our records and supplies, a book case and books will be accepted. Several nice chairs are needed, and it would be nice to have a settee. A floor lamp or desk lamp and a small magazine rack would also help greatly. In fact, almost anything that helps to make a room attractive would be gladly accepted. Anyone interested in helping us furnish our room please write Keith C. Von Hagen,

## IN MEMORIAM

## Resolutions of Respect in Loving Memory of Mrs. Carrie Thompson

Whereas, Our Heavenly Father has seen fit in his wisdom, and infinite love, to call home one of our faithful members, Mrs. Carrie Thompson, March 13, 1927;

Therefore be it resolved: 1. That in her going, we the members of the Houlka Baptist Church bow in humble submission to the will of him, "Who doeth all things well", and that while we mourn her departure we know our loss is Heaven's gain;

2. That her Christian life, her cheery smile, her life of loyal devotion was an inspiration to all who knew her;

3. That we tender our deepest sympathy to the bereaved ones, and pray God to watch over, to protect and guide them.

Respectfully submitted,

Mrs. C. E. Thomas,

J. V. Sugg,

J. D. Andrews.

## Obituary

Mrs. M. B. Johnson, who passed away at the home of her daughter, Mrs. O. R. Peek, Hickory, Miss., was before her marriage Mary McMillan. She was born Feb. 14, 1850, and died Dec. 22, 1926. Her sudden going away left an aching void in the hearts of loved ones and friends. She was a consistent member of the Baptist Church. Her husband preceded her 11 years.

We miss thee from our home, dear mother,

We miss thee from thy place.  
Shadows o'er life are cast,  
We miss thy kind and willing hand,  
Thy fond and earnest care  
We miss thee everywhere,  
Especially on this Mother's Day.

—A Daughter

(Susie Massengale)

May 8, 1927.

## Deacon Ford Still Lives

On the 22nd of April Bro. Thomas Ford passed to his heavenly home. He had been in failing health for many months, but as his body grew weaker, his hope in Christ grew brighter. In all his afflictions, there was an unusual submission—even that of a lamb.

Bro. Ford was born Feb. 7, 1857. He married Miss Atlanta Williams Nov. 29th, 1883. God blessed this union with six most precious children, one dying while an infant, the other five doing well and honored by all who know them.

The deceased joined the Bucatunna Church, Clarke County, at the age of 19. He was ordained deacon of the same church at 27 years of age. He was a deacon indeed. His service to God was his highest joy. He was

whose address will continue to be Clinton during the summer.

We know that Mississippi Baptists are interested in the religious work in Mississippi College. Your prayers and your help are greatly appreciated.

doubtless the most useful man of his community. In his prosperity, he never forgot the poor and needy. He would give and give and then give some more. He was a good husband, a kind, fine father, a generous friend, a public-spirited, law-abiding citizen, a devout saint of God. He was truly "a good man".

There is constant joy abiding in Christ my Lord and King. Of his love that possible knowledge my heart and tongue shall sing. "When my path is veiled in shadows, and clouds above me roll, I can smile amid the tempest. His glory fills my soul."

—Pastor A. H. Miller,  
Kewanee, Miss.

## In Memoriam

On April 30th, 1927, the soul of Brother J. S. Boyd took its flight to better world. He had suffered intensely ever since the going of his much loved companion, several months ago. His suffering seemed, however, only to strengthen his faith in his Savior. Brother Boyd was born near Carthage, Mississippi, in November, 1852. He was converted and united with the Carthage Baptist Church at 21 years of age, from which church he transferred his membership to Yockanookany Church in 1906, where he lived and faithfully served his Master till his going home.

He was married in 1885 to Miss Mattie Millsaps, who preceded him to Glory Land but a few months. He leaves his daughter, Mrs. M. G. Sanders, together with a host of friends and loved ones to mourn their loss. The church and community sustain a great loss in the going of Brother Boyd.

—H. C. Joyner, His Pastor.

## Resolutions

Whereas, a beautiful life was ended on March 9th, 1927, when Mrs. Martha C. Porter answered the welcome summons to "Come up Higher", and

Whereas, she was the founder of the Men's Bible Class bearing her name, to which she devoted the last years of her active life, and for which she ever cherished a fondness which can grow only out of love akin to that which characterized the life of the Master,

Therefore be it resolved, that in the going away of Mrs. Porter, we the Martha C. Porter Men's Bible Class of the Lula Baptist Church of Lula, Mississippi, feel a deep gratitude to God for all that her life has meant to us: her untiring energy in unfolding God's Word, the many words of cheer and encouragement, the spirit of peace and goodwill that seemed to dominate when she was near, and the inspiring and uplifting personality that seemed to brighten each pathway she chanced to cross.

And be it further resolved, that all these will ever serve as a memorial of her in our lives, that although she has passed on, yet she still lives and ever shall live in the world to which she has been such a faithful ambassador for Christ.

And be it further resolved that we extend to her bereaved family a deep

seful man of his prosperity, he poor and needy. give and then he was a good father, a gentle-spirited, law-evout saint of "a good man". joy abiding in King. Of his knowledge my ll sing. "When shadows, and ll, I can smile His glory fills

H. Miller, ewanee, Miss.

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feeling of a share in this great sor- row.

And be it further resolved that we have her photograph enlarged and hung upon the walls of our class room.

And be it further resolved that a copy of these resolutions be sent to her family, to the Western Recorder and to the Baptist Record for publication.

Respectfully,  
—The Martha C. Porter Men's Bible Class,

G. R. Perryman,  
B. M. Latham,  
J. W. Rowland, Committee.

#### OUR YOUNG PREACHERS AND PROTRACTED MEETINGS IN THE SUMMER

It is a fine thing for us to use our young preachers from Mississippi College and the Seminaries in protracted meetings during their summer vacations. As a rule they do the very best kind of work. They are young and can reach young people better than settled pastors in many instances. Then it gives them something to do that will help them in their work. I know two of the finest kind of such young preachers I would be glad to see in such work. If any one wants to use one or both of them I will be glad to put him in touch with them.

—M. K. Thornton.  
Poplarville, May 18.

#### SPRING FEVER Felix J. Underwood, M.D., State Health Officer

There is no such disease as "spring fever". Springtime is the season of resurrection; nature that has been dormant all the cold winter months takes on new life. With all the beauty of spring comes also the rejuvenation of the bacteria or microbes that bring disease. It is therefore evident that springtime is a time to go on the warpath and fight for health. Flies and mosquitoes must be controlled; sanitation must be improved; typhoid fever can be absolutely controlled by vaccination and sanitation.

Your State Board of Health furnishes the vaccine free to all citizens of the state through physicians, and Health Officers. Have you and those dependent upon you had this necessary and at the same time inexpensive protection? What are you waiting for—typhoid fever?

#### AN OMISSION

In the list of preachers, who were invited to preach on Sunday of the recent Convention in Louisville, Ky., as it appears in the last issue of the Record in the report of the Convention, the name of Bro. J. N. McMillin, Louisville, Miss., was unintentionally omitted. It is deeply regretted and this correction is cheerfully made.

—Walton E. Lee.

"This is the stadium."  
"Fine! Now take us through the curriculum. They say you have a good one here."—Biblical Recorder.

#### AN EXAMPLE A Short Story Jennie N. Standifer

I arrived in Jacksonville, Florida, one December evening just as a south bound train was pulling out. I boarded it without securing a Pullman reservation, as the town to which I was going was only a short distance. I found a seat opposite a coatless, weazened, blear-eyed old man who was lying down. His shoeless feet were encased in red and green striped socks and dangled in the aisle. His trousers were rolled to his knees.

I heard a giddy laugh, and an ecstatic squeal. Turning, I beheld a fluffy-haired young woman leaning blissfully on the breast of a sheepish looking young man, and industriously patting his cheeks. From time to time she gave him soulful hugs and smacking kisses. The old man in front of them roused up and gazed at the loving couple with wondering eyes. He shook his grizzled head and sighed deeply, evidently shocked at this public display of affection. There came another peal of laughter which caused the ancient traveler to sit up and turn upon the young people with a frown of annoyance on his wrinkled face. It changed quickly to a knowing grin as the giggling girl shook a handful of rice from her hat. He, too, had been a bride-groom in the long ago, and perhaps recalled the thrills of that grand epoch in his life.

For some time he continued to wipe his watery eyes and nod his gray head, and then a bright thought seemed to strike him. He took a battered suit case from the rack over head and laid it carefully across his knees. He began to take from it dingy, ragged underwear, which he hung on the back of the seat in front of him. At last he drew forth a huge chunk of corn bread and began to munch it with apparent relish, keeping an off eye on the bride and groom in the rear. The simple lunch was finished, and the underwear folded and returned to the suit case.

He reached under the seat and dragged out a long coarse cotton bag, half filled with something invisible. He peeped into the bag anxiously and took out a rusty pint tin cup. He arose upon unsteady feet, grasped the meal sack firmly at the top and dragged it laboriously down the aisle to the water cooler. He drank copiously from the tin cup, refilled it and began pouring water into the meal sack. Passengers seemed curious to know what that bag contained, but the owner answered no questions. He silently poured and poured water until the conductor called a halt. With great care he dragged the bag with its hidden mystery back, and cautiously pushed it under the seat.

Shrieks of laughter and resounding kisses again arrested the old man's attention, and caused him to nod and wink approvingly. He seemed to ponder seriously, and then took up his suit case and searched each garment suspiciously, and shook them vigorously. He paused frequently to look at the recently

married lovers and heave a sigh.

In time the flagman called my station, and as I started to leave the train I was moved to speak a kindly word to the forlorn old man.

"Are you expecting friends to meet you?" I asked.

"Huh?" he queried, staring blankly.

"Friends will meet you, will they not?" I persisted.

He seemed lost in thought for a moment, then glanced backward, smiled joyously and yelled:

"Kissie-me! Kissie-me!"

I drew back in horror. He had suddenly become crazed from watching the love antics of that bride and groom, and wanted to kiss somebody also. Deeply mortified I hurried to the door and stood waiting with a number of others, for the train to stop. I heard a woman ask a young girl:

"Don't you get off here, Mary?"

"No, I get off at Kissimmee."

I had been mistaken in thinking the old man demanded a kiss, but there was no time to worry. The incident soon passed from my mind.

Some time in February a friend drove me over to Daytona Beach. A short distance from the beautiful town, which is the home of so many millionaires, we passed a barn-like unpainted house. On the ramshackle front porch tilted back in a chair, sat the old man I had thought had gone dippy from watching a love-sick couple. He was coatless, and his bare, gnarled feet were exposed to the winter breezes.

"If there isn't Mr. Dooly!" exclaimed my friend. "Mrs. Dooly runs a strawberry farm, and we buy from her. The old man ran away last year. Said she worked him too hard, but I think—"

"Stop!" called a stout woman standing near the road. "I want to tell you about my ole' man comin'

home and bringin' me sich fine strawberry plants. The berries is big as a hen aig. He lugged them vines in a bag all the way from Pensacola, and when he was stoppin' in Kissimmee, at his brothere's, he kep' 'em fresh and 'live with ice water. Tell all yo' friends I kin furnish 'em in fresh berries any time. My ole man says he'll tend to 'em and pick 'em too. Bein' away so long has made him lovin' as a turtle dove. I jest believe its because he never had much to eat. Don't believe I'll ever git him filled up, he's so hongry. But he 'lows he feels like a young bride groom."

The thought came: "There's nothing moves with aimless feet." Even that kissing-bug bride had brought about a mighty change in Mrs. Dooly's useless husband.

#### PRESENTS WATCH

At the close of the session the two sections of the Junior History Class of Clarke College, composed of 120 students, feeling that we were deeply indebted to Prof. C. S. Moulder for his services as teacher during the year, expressed our appreciation not only in words, but in a material way as well. After the thanks of the entire class were expressed to him for his services, for his inspiration and for his scholarly instruction, a fine Elgin watch and a chain were presented to Professor Moulder as a token of the gratitude felt by each member of the class. The presentation was made by J. J. Phillips, who, in a few words, expressed the gratitude of the class. Also, it is the opinion of the entire class that Professor Moulder's superior as a history teacher has never been found in Clarke College.

"The happiness of your life depends upon the character of your thoughts."



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## DR. W. T. LOWREY AT PRENTISS

Dr. W. T. Lowrey of Gulfport began a meeting with us here last night, and will be with us about 8 or 10 days.

The meeting started well. The house was well filled. The spirit of the meeting is fine. Dr. Lowrey is doing some fine preaching. The meeting is already getting hold of the folks. We count it a privilege to have Dr. Lowrey. He is giving himself to evangelistic work for the summer and has already a number of engagements. He will be a distinct blessing to any pastor or church. Use him, brethren. He will leave you stronger.

—J. B. Quin.

## ATTENTION

Every Junior and Intermediate B. Y. P. U. leader of the 5th District is requested and expected to attend the Convention at Pascagoula, June 14-15.

—Mrs. Baylis Overstreet,  
Jr. Int. Leader of 5th District.

Prof. James T. Warren has been elected President of Carson and Newman College in East Tennessee. He is an alumnus of Union University at Jackson and was president recently of Hall-Moody Institute at Martin.

Dr. W. T. Lowrey, for several years president of Gulf Coast Mil-

tary Academy, is spending the summer at Blue Mountain.

W. B.: "I got a letter from Whit, the hateful old thing! He's in Florida."

Roscoe: "What makes you think he's so hateful?"

W. B.: "He says he shot a seven-foot alligator and as soon as he shoots another like it he'll have a pair of slippers made for me."

He: "There is an awful rumbling in my stomach—like a cart going over a cobblestone street."

She: "It's probably that truck you ate for dinner."—Hygeia.

"I advertised that the poor were made welcome in this church," said the vicar to his congregation; "and as the offering amounts to ninety-five cents, I see they have come."—United Presbyterian.

## Bingham Military School

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# Blue Mountain College

Our books opened on May 2nd for the reservation of rooms for the session of 1927-28. By May 4th more than one third of our places for boarding students had been reserved by checks. Fee of \$12.50 will hold a room in regular boarding department or self-help department.

Blue Mountain has been serving the young womanhood of the South for half a century, and during next session will be far better equipped than ever before to give unusual advantages in many lines. New hundred thousand dollar dormitory to be ready for occupancy about December 1st. We hope to begin construction of new \$125,000 administration building during the summer.

Write for new catalogue just off the press.

## SUMMER SESSION

June 6th to August 13th

Courses in Chemistry, Education, Psychology, English, French, Bible, History, Political Science, Latin, Mathematics, Spanish, Piano, Art and Expression.

Faculty of highly-trained, experienced teachers.

Blue Mountain is a good summer resort. Our elevation is the highest in Mississippi. The College is located on the side of "Blue Mountain", one of the two highest hills in the state. The other is just one mile away. We have tennis courts, golf links, swimming pool, wide verandas, pleasant rooms, grateful shades, good table fare, plenty of bath rooms, beautiful springs of cold freestone water flowing about one hundred thousand gallons daily.

Our self-help department for women will be open during the summer. Each student who registers for this department will be enabled by doing a small amount of house-work to save \$25.00 on her expenses for the session. These students will take the same amount of school work as other students, as their house-work will not interfere with their studies.

Teachers' licenses may be renewed at the summer school.

Both men and women students are admitted to the College during the summer term.

For announcement of courses, address

Director of the Summer Session,  
Blue Mountain College,  
Blue Mountain, Mississippi.

## MISSISSIPPI WOMAN'S COLLEGE

Books open now for registrations for next session. A fee of \$12.50 will reserve a room now. Do not delay for many Freshmen are already registered. The present Freshman class numbers 155. We are arranging room for 175 next session.

The Woman's College is a Standard College in every sense of the word, being a full member of the Association of Colleges and Secondary Schools of the Southern States, which is the official accrediting agency of every State in the South except two.

Diploma entitles graduates to teach in any High School in the South and to enter any Graduate School which may be entered by Diploma.

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Hattiesburg, Miss.